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'HEBREW' EXERCISE-BOOK

(HEBREW-ENGLISH AND ENGLISH-HEBREW EXERCISES) *Cont.* *1877*

WITH

PRACTICAL GRAMMAR OF THE WORD-FORMS

AND AN

APPENDIX

CONTAINING

ANALYSIS OF THE VERB-FORMS IN GEN. I-III, & XII, AND LIST OF ALL THE FORMS  
OF THE SO-CALLED 'DOUBLY-IRREGULAR' VERBS IN THE BIBLE;

ALSO

FULL AND EXTENSIVE TABLES.

[SECOND EDITION

OF THE FIRST AND SECOND PARTS.]

BY

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CAMBRIDGE.

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## ADDRESS TO THE READER.

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It is gratifying to have to bring out now a Second Edition\* of the 'First Part of the Exercise-book,' and also of the 'Continuation.' The author was anxious to complete the whole work before having to spend time on a new Edition of any Part; and therefore no part of the Exercise-book has been advertised at all as yet in the Papers or Reviews. He desires however to express his best thanks to those who have caused such a re-issue to be necessary now, although it is required rather earlier than he anticipated. And perhaps he may trust that the expenditure of time and labour demanded for going carefully over every page in the preparation of the re-issue may be kindly taken into consideration as offering some excuse for the delay in the completion of the work.

He is very glad to be enabled to put forth now the whole work complete in one volume—with 'INDEX OF HEBREW

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\* The 'First Part of the Exercise-book' was published at the beginning of the year 1872. A new Edition of it was really required about a year ago; and there was then issued what might have been called a Second Edition of it. This issue was not so called because it was only intended to serve temporarily. The 'Continuation' was published in May, 1873; and what might have been called a Second Edition of it was required and issued some months ago.

WORDS' (so far as was thought necessary), and an 'INDEX OF MATTERS.' A 'Vocabulary' of some Hebrew words which are sometimes not given (after Exercise XX) in the Notes to the Exercises may be found useful; as also the very brief English-Hebrew Vocabulary following it. Generally all the necessary help is given in the 'Notes to the Exercises.'

The purpose of the author is to enable Students to learn to know this language as a MEANS FOR THE EXPRESSION OF THOUGHT. The great variety of the forms of words in the Bible may well seem likely to perplex a Student unless they be carefully classified for him, and unless he be familiarised with them as so classified. In this book therefore it is endeavoured not only to classify the forms intelligibly, and to present them for study in their several Classes one after the other, but moreover TO ILLUSTRATE THE FORMS BELONGING TO THE SEVERAL CLASSES in Exercises specially devoted to those Classes severally,—so that the Student may gradually be familiarised with them all and may be able TO EMPLOY THEM freely and unhesitatingly in rendering English into Hebrew.

All the Exercises are wholly taken from The Hebrew Bible, and they furnish the Student with a series of passages containing EXAMPLES OF ALL THE LEADING GRAMMATICAL FORMS in the Language. They are arranged progressively, from the very simplest expressions and sentences, which the Beginner may master without any difficulty, to passages involving very intricate forms. By help of the remarks which precede the several sets of Exercises the Student will gradually be able not only to recognize and understand such grammatical forms when he meets with them in his reading,

but moreover he may become so familiar with them as to form them himself and write them down at once with ACCURACY as well as with ease and confidence. Let him spare no pains in attaining ACCURACY OF ELEMENTARY KNOWLEDGE. To encourage him in patient endeavours to attain such accuracy it may be well perhaps to add that during an extensive and varied experience of now nearly a quarter of a century of active work in guiding and training Students to attain a familiarity\* with this Language, the author has had impressed upon him—and continually more and more strongly impressed upon him—that time and patient care devoted to elementary work are always found by the Student to be time well spent and care well bestowed;—that the toil (it may be) of working conscientiously through the Exercises, till thorough familiarity with the principal forms of all the great Classes of words shall have been gained by him, is toil which he will find to involve great and unfailing reward;—and that so a good solid foundation will be laid on which may be raised a secure building of sound knowledge that can stand firm against fiercest assaults of the floods and storms of conflicting opinions.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
*October 9, 1876.*

[FOR AN ADDITIONAL 'NOTE' SEE NEXT PAGE.]

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\* And of course far beyond the extent covered by this present book, which is necessarily but elementary.

#### NOTE:

There is not much difference between this and the former Edition beyond the correction of a few typographical accidents and the addition of a few new pages. These new pages, and the 'Index,' and the 'Index of Hebrew words,' may be had on application by those who already have all the Parts.

[The 'Preface,' which follows, is that of the First Edition.]

## PREFACE.

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THE object of this Work is to present in an EASY form the leading features of what is usually called the 'Hebrew' Language. The supposition that this is an exceedingly difficult language is caused, to some extent, by attempts to explain it on foreign principles, fundamental principles of its own being ignored. For instance, what we call 'First Person'—viz., 'I'—is not First in Hebrew, but 'He' is First. Herein lies a fundamental difference of Bible-Thought from Thought in which each one refers all to himself as the Centre of reference. And is it very reasonable that each one of us should reckon himself as 'Number One'? That it is *natural* for one to start from himself as First, is merely an evidence of the need of education for the correction of natural errors to which each of us is liable. There are not as many 'FIRSTS'—Originating Centres of all Time and Space—as there have been, are, and will be, individual men. GOD is the only True Centre of reference. HE, The Unseen, is 'FIRST.' It is not too much to say that the conflicting Doubts and Difficulties in modern thought regarding the Bible, arise, in great measure, from misapprehensions caused by non-recognition of this great Principle. [And the mind itself, groping after Truth, seems to shew its want of this by its vain efforts to rise out of mere individual-self made in high Philosophy and in Scientific Thought,—in the mighty conception of the Transcendental 'Ego,' and in the thought of the 'Self of Humanity.'] As, in regard to the planetary world, so long as the Earth was reckoned as the centre of the visible Universe, there were strange confusions and perplexities in



human speculations, which have vanished,—which have given way to the recognition of Unity, and grand Simplicity, and beautiful Order, since the Sun was perceived to be the Centre of our System; so, but much more grandly (for the above is but an imperfect illustration), the recognition of the TRUE CENTRE OF BEING removes vast confusion from our self-centred speculations regarding the world of sense and sight and thought and being. We gain great advantage, if we gain only the recognition of this, from study of 'Hebrew' IN ACCORDANCE WITH ITS OWN PRINCIPLES. This study has been neglected.

The endeavour here is to state simply the facts of the Language (without discussing, at present, how they came to be such),—and, as far as possible, in what may be called a *Concrete form* rather than 'Abstract'-ly.

My best thanks are due to those friends who have kindly and carefully Revised the Proof-sheets, and favoured me with many valuable observations, viz., DR. CHANCE, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), also the Rev. E. T. LEEKE, M.A., Fellow of Trinity College, and Vicar of Barnwell, and the Rev. F. WATSON, M.A., Fellow of St. John's College, Cambridge.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
*December, 1871.*

## PREFACE TO THE CONTINUATION.

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THE endeavour of the writer, in this as in the preceding part of the 'Exercise-book,' is TO STATE FACTS. Controversy is excluded here.

The accompanying pages follow the plan of the 'Exercise-book,' as far as p. 166. After that, pp. 167-178 contain a Sketch, merely, of the remaining Sections. That Sketch is given in order that the Student may be enabled to proceed at once (with the help of the corresponding Tables) to read THE BIBLE itself. Pressure of time caused this variation of plan. The Reader will probably be very glad of it, whatever may have caused it. 'Exercise'-work is indeed very helpful to Hebrew Students—one might say even necessary for them. But a somewhat long experience as a lecturer and teacher has made the writer aware of that eager and not unnatural desire to "begin The BIBLE," which many Students shew as soon as they have acquired a certain familiarity with the principles of the Language. This desire the writer endeavours to comply with here, rather earlier than he would, by

giving in the 'Sketch' the chief features of the further information which is needful to the Student, and by some full Tables.

The elaborate TABLES given in this work (pp. I-XLIII) have cost much trouble and pains,—which the writer does not regret having bestowed, as he is sure that these Tables will be found more and more useful to the Student in his onward progress.

In the body of the work, and in several of the Tables, ACCENTS are given. They have been so given for the convenience of the Student. But they have been purposely omitted in some few of the Tables, because the Student should learn to know the position of the Accents without seeing them, and must be able to do without them at the earliest moment. Scholars never accentuate their Hebrew Composition. See, for instance, N. Herz Weisel's שִׁירֵי תְּפִלָּה and Eichenbaum's חֹל וְמָרָה. The Accentuation of The BIBLE is a different matter. It is a very important subject, which must be dealt with at some length elsewhere:—here it would be out of place.

The several Exercises in this Continuation have been put together on a plan: *i.e.* the disconnected sentences illustrating Verb-forms have an underlying connection in thought. The thought running through an Exercise is not, however, always



to be perceived easily. The writer has sometimes amused himself by illustrating\* Rabbinic thought and allusion—to be recognized, it may be, by those only who are in the secret of the method. But sometimes the thought running through an Exercise may be easily seen at once. The Student need not, however, trouble himself at all with this; but may limit his attention, at present, to the Verb-forms. Also he is not expected to parse or analyze any word of which the full meaning is given in the Notes.

Any Verb mentioned in the Notes, or elsewhere, is supposed to be of the First Voice (*Kal*), unless some other Voice-mark is attached to it.

After a time the Student may learn to KNOW WORDS for himself. Some few words are therefore not given in the Notes sometimes. It will be found useful to write out in a list those marked 'not to be given again,' and those in the Short Vocabularies I–VI; and moreover to combine them all Alphabetically. This will make much easier the first use of a Lexicon.

A few Abbreviations have sometimes been used, which will be recognized without trouble;—as 'fr.' for 'from,' 'r.' for 'root,' etc.

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\* As, for instance, in the latter part of Exerc. XX (*last few lines of p. 92*).

The Reader need not trouble himself, at first, with what is IN SMALL PRINT—except when such is specially referred to.

The many cross References (to other §§) will be found very useful to the careful Student. Much trouble has been bestowed upon them.

The Contents will supply the want of an Index\* temporarily, and may advantageously be read along with Sections XI–XIII as an ANALYTICAL SUMMARY so far—which is afterwards unnecessary.

The writer is glad of this opportunity for repeating his thankful acknowledgments to Dr. Chance, of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow of St. John's College, Cambridge. He does not know how to thank them enough for their kind and careful Revision of the Proof-sheets, and for the valuable suggestions with which they have favoured him.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
*May, 1873.*

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\* To be supplied at the earliest opportunity.

## PREFACE TO THE 'CONCLUDING PART.'

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AFTER rather more than a year of severe work, and not a little ill health, the writer of these pages is enabled to put forth this 'Concluding Part of the Exercise Book.'

First, it has been found necessary to give some ADDITIONAL EXERCISES exemplifying forms of the important Classes of Verbs in Tables XXI-XXIII, and of those Verbs which belong to more than one of the Seven Classes mentioned in § 186, and of Verbs with Pron.-Affixes. To the Exercises are prefixed some brief remarks (in the form of OBSERVATIONS on those several sets of Verb-forms).

Those Students who are wise enough to work through these

additional Exercises, with careful study of the Verb-forms illustrated therein, will hereafter find themselves amply rewarded for their pains by the much greater ease and pleasure with which they will be able to read The Bible.

Secondly, an Appendix has been added in order to supply some aid which the Student is likely to want at his first attempt to read The Bible itself. As a means of not only enabling him to recognize more easily the various forms of Verbs, but also of familiarizing him (by references) with several Tables and Sections in which such forms are classified and mentioned, we give on pages 226-266 an ANALYSIS OF THE VERB-FORMS in chapters i.-iii. and xii. of the Book of Genesis—with a few Notes on some points of interest which we will briefly speak of again at the close of this Preface.

Thirdly, on pages 267-314 the Student will find a List of what some call 'Doubly Irregular' Verbs, which we would speak of rather as Verbs belonging to more than one of the Seven Classes in § 186 (page 124), which might perhaps for convenience be termed briefly 'MIXED' Verbs.

On pages 315-380 we mention some matters and forms and words of importance or of special interest as means of fixing the

attention on some principle (see, for instance, pages 360–364). These need not be dwelt upon in detail here. We may therefore now conclude this Preface with a remark or two about the few Notes offered, perhaps somewhat unnecessarily, on some passages in the opening chapters of the Book of Genesis.

The brevity of some of these Notes might possibly cause misapprehension of our meaning, if we were to neglect to give this preliminary notice that we have been content here and there to mention some opinions without entering into any discussion of them. Thus, we very much prefer to render Gen. i. 20 in accordance with what is said in the brief Note upon that verse on page 230; but we have not troubled the Reader with the discussion which would have been necessary had we attempted to give the reasons for our preference.

So in the Note on Gen. i. 5 (p. 227) we have held aloof from the controversy as to the signification of the word ‘day’;—nor have we there touched upon the signification of the words for ‘evening’ and ‘morning.’—And we beg leave to be allowed to hold aloof from the tumult of that controversy still. But, although a quiet remark of one who will not join in the fray can hardly be expected to be listened to amid the din of conflict, we may perhaps just observe in passing that the



Hebrew word here used for 'evening' involves the notion of a 'Mixing up,' and that the word for 'day' cannot rightly be limited to a twentyfour hours' day, as some wish to limit it.\* Also we may venture to express the hope that our own use of the English words 'evening' and 'morning' and 'day' in our little Note on page 227 may not be misunderstood. We do not there mean merely a 'twentyfour-hours' day, with its evening after the daylight and its morning after the night. We use there common words. All of us use common words. And may we not sometimes use common words as a vehicle for rather more meaning than we want them for ordinarily?—For many years past Gen. i. has spoken to us of successive 'Mixings up' followed successively by grand breakings of 'Morning' after 'Morning' not to be confounded with those of ordinary 'day.' We know too that we English people ourselves can have our English word 'day' used indefinitely in such expressions as "the DAY of salvation," and "the passing DAY of this our mortal life." And so with regard to our

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\* It will be seen that we are speaking of what is stated by the Book itself. We object, as strongly as any one, to all attempts to bend and alter and reduce the statements of the Book in order to suit what we might adopt as results of scientific research or any speculations or theories of our own. And as we would not limit it, so also we would not have it made to say more than it says. We may not add thereto, any more than we may diminish therefrom. We hope that the Reader will not misinterpret our Note on Gen. i. 21 (p. 230) to carry more than the corresponding words of this Preface on page vii.

English word 'morning' in such an expression as "we are looking for the dawn of the MORNING of the great Day of Life—the Day of Eternity—which shall be closed in by no evening, and shall know no setting Sun."

\* \* \* \* \*

And may we, without descending into the arena of controversy, be permitted to say a word or two about a very common mistake? In our short Note on Gen. i. 21 (p. 230) we call attention to what all who will may see for themselves to be the fact, *viz.* that 'CREATING' is mentioned in ONLY THREE VERSES of Gen. i. It is said in v. 1 that

"GOD CREATED the heavens and the earth."

But then no mention is made any more of 'Creating' until, after the introduction of animal life had been ordered (v. 20), it is said in v. 21

"And GOD created" [certain forms].

Again, 'Creating' is mentioned in v. 27. Three times in this verse the expression is used. And, as said on p. 230,

The making of man in (or *into*) the Image of God  
is spoken of as an act of Creation.

Is it too much then to say that all objections and difficulties and doubts which rest upon the supposition that the Book of

Genesis speaks of either "Six days of 'Creation,'" or "'Creation' of 'Species,'" fall at once to the ground?—The Book does not so speak,\* as all may see who will.

But it is true that the Book is opposed to Materialism, is opposed to Pantheism. It is true that it declares

"GOD CREATED the heavens and the earth."

And after the grand exordium of the opening verse,—it tells of OPERATION OF GOD, ordered production and evolution at the

\* It will be seen that we are merely stating facts. We have been endeavouring also to be brief.

It is possible that some may think that we attach too much importance to the fact that the word for 'creating' is not used except as we have stated. It is also very commonly supposed that the word for 'making' is 'all the same' as the word for 'creating.' And we own that some have given 'creating' in a few places as the sense of the word to which they allow the sense of 'making' in many other places, and some seem to have no notion of accuracy in the use of the two Roots. In accordance with our general plan of avoiding controversy as much as possible, we will but observe here that—

(i.) The two Roots are not identical, but different;—

(ii.) The usage of the two Roots is not exactly the same, [it is even less so perhaps than is the usage of the English words 'create' and 'make'; and most will allow that to 'make' a box (for instance) is not necessarily the same as to 'create' one];—

(iii.) It is distinctly the Root for 'making,' not the Root for 'creating,' which is used in Exod. xx. 11, where the six days of 'making' are spoken of thus:—"For [during] six days The-LORD made (or *wrought*) the heavens and the earth, the sea and all that [is] in them," etc.

It cannot be wrong to observe the fact of the Roots being different. And perhaps we may fairly doubt whether the case against a passage is necessarily a strong one, so far, at least, as the case rests upon the supposition that *it does not matter which one of two different words is used* in the passage. We allow however that we have not in this Footnote dealt with the controversy about those two different words. We shall be glad to have an opportunity for dealing with it fully,—in a more fit place than this.



WORD OF GOD, and HIS Resting after 'Creating' man in the Image and after the Likeness of GOD.

Enough, for the present.

\* \* \* \* \*

We would add a remark about the danger of limiting the Original by our Translations. The substitution of "*the first day*" by Translators, in Gen. i. 5, for the expression in the Original which signifies literally "one day," is perhaps hardly a fair instance of this,—because the facts which we have endeavoured to state in the Note on pages 234–236 scarcely allow us to speak of the renderings "*the first*" and "*one*" as equally admissible renderings of the word which occurs there.—A better example of the danger of limiting the Original, by the exclusion of a possible rendering, is offered in the Note on Gen. iii. 22 (pp. 253–259). The important difference between such renderings as

"Behold! the man is BECOME as one of us to know good and evil," and

"Behold the man WAS as one of us with-regard-to-knowing etc.,"

is sufficiently plain. That the second is an admissible rendering,\* and that it has some support from antiquity, will we

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\* Of another possible rendering, which we have not mentioned, the principle was partially expressed in the Preface to the First Part of the 'Exercise-book.'

think be seen by the Reader of the Note referred to. We may not dwell upon that further here.

We have the pleasurable duty of repeating our expression of warmest thanks to the Friends who have kindly revised Proof-sheets and favoured us with valuable observations and suggestions, viz. Dr. Chance of Trinity College, Cambridge (and of Burleigh House, Sydenham Hill, London), the Rev. E. T. Leeke, M.A., Fellow of Trinity College, Cambridge, and Vicar of Barnwell, and the Rev. F. Watson, M.A., Fellow and Theological Lecturer of St. John's College, Cambridge.

It is but right to record also our thankful acknowledgments to those who have very kindly made the 'Index of passages in the Bible'—whose names we are not permitted to mention.

P. H. M.

ST. JOHN'S COLLEGE, CAMBRIDGE,  
*November, 1874.*

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# CORRIGENDA.

- Page 235, l. 18, for Gen. i. 1, read Gen. i. 5.  
,, ,, l. 24, for Gen. i. 2, ,, Gen. i. 5.  
,, 268, l. 6, after 'lightened' add 'bright, glorious ;'  
,, ,, l. 6, for Hθ, read Hφ.  
,, 287, l. 10, dele \*  
,, 292, l. 15, after 'Gen. xxxi. 40' add 'Comp. §. 210 (β).'  
,, 313, l. 20, after 'partly Hθ,' add 'See pp. 360—364.'

*Note.*—A dot has disappeared in the following instances :

p. 288 last line but four ; p. 298 l. 12 ; p. 317 last line but two (twice) ;  
p. 321 l. 10 ; p. 330 last line of Notes ; p. 333 l. 10 ; p. 368 l. 1 (twice) ; p. 370 last  
line but six ; p. 381 last line but ten ; p. 382 last line but one.

Vocabulary:—In the words for 'car,' 'nation' (twice), 'hand,' 'Jethro,'  
'heart,' 'work,' 'Noah,'



FIRST PART

OF THE

EXERCISE-BOOK.



# HEBREW EXERCISE BOOK.

[THE Student is supposed to be familiar with Part I of the Grammar, which is referred to in the following pages thus—Pt. I.]

N.B. Many Footnotes on the following pages NEED NOT BE READ at present. They will be found very useful hereafter when the Student is reading the Bible.]

## SECTION I.

### CERTAIN PREFIXES.

1. The Student should be familiarized as soon as possible with the use of the following Prefixes:

(i.) י, (ii.) לַ בַּ בְּ, (iii.) מַ, (iv.) הַ.

2. As regards the Punctuation of these Prefixes,—

(i.) The י takes ׀ [see also § 3 (*b—d*)],

(ii.) The בַּ, the בְּ, and the לַ, also take ׀ [§ 4];

(iii.) The מַ takes — followed by *Dagesh* [§ 5].

(iv.) Of the prefixes הַ,—there is  
one which takes — followed by *Dagesh* [§ 6],  
and one which takes ׀ [§ 7].

In §§ 3—7 we will deal with these one by one in order.

3. (a.) The י (*and*\*) is prefixed thus,

יַ a hand, יַי† AND a hand.

But some CHANGE MUST BE MADE when the י is prefixed to a word which has a *Shva* under its first letter, because

---

\* Also, even, that, though, whereas, etc.—There is also a י followed by *Dagesh*, which is prefixed to certain Verb-forms only. This need not be dealt with at present.

† For י before a letter bearing an Accented vowel, see hereafter,—Obs. XVI (p. 179).

N.B. There can never be two Moving Shvas together.

The changes which are made are as follows:—

(b.) Before י\*, the ך takes ׀; and with this ׀ the י blends so as to form י׀ (Long-Khîrik), the ׀ of the י being then dropped; thus,

יהודה *Juda*, ויהודה AND *Juda*.

(c.) (i.) Before any other letter with ׀, ך (not ך) is prefixed; thus,  
חמול *yesterday*, וחמול AND *yesterday*.

[(ii.) Also ך (not ך) is put before ך and ך and ך even when these letters have a Vowel; thus,

from ויני & ויני & ויני, we have ויני & ויני & ויני.]

(d.) Before any one of the letters אהה with a Compound Shva<sup>§</sup>, the ך takes

— before —, — before —, — before —; thus,  
אי I, ואי AND I,—and so ודר, ואמי, ועמי, וחי, etc.

4. (a.) The three ך in or by, ך as or like, ך to or for, are prefixed thus,—

בי IN a hand, כי LIKE a hand, לי TO a hand.

But some change must be made when one of these is to be prefixed to a word which has a Shva under its first letter, because there can never be two Moving Shvas together. The changes which are made are as follows:—

(b.) Before ך, the ך or ך or ך takes —. With this — the י blends so as to form י— (the — of the י being dropped); thus,  
from יהודה *Juda*,—ביהודה, כיהודה, ליהודה.

\* But not before The NAME [Pt. I. § 79 (2)],—which may be represented by יי, —for which ארני is read. Before this NAME the ך takes —, and the — is dropped, as in וי (which is read as ארני).

† For the removal of Dagesh Lene from the ת see Pt. I. § 51 (iv).

‡ (i.) Before ארני The Lord (and some words from ארנים, besides), the ך takes —, and the — of the א is dropped,—as in וארני AND The Lord, ארני, &c.

(ii.) Before אלהים God (and some words from it) the ך takes — and the — of the א is dropped,—as in ואלהים AND God.

(iii.) Euphonic exceptions are ויהי, ויהי, ויהי, ויהי, p. 277—9.

(iv.) Before — or — when NOT under one of אהה, ך is put; thus ויהי.

§ i.e. one of the three —, —, —; Pt. I. § 23.

|| But before The NAME יי, — is given (the — being dropped); thus ביי etc. Comp. Note (\*) above.



(c.) Before any other letter with  $\text{ֿ}$ , the ב or כ or ל takes a 'Slight'-vowel [Pt. I. § 56], generally  $\text{ֿ}$ ; thus,

from פִּרִי *fruit*,—\*בִּפְרִי, \*כִּפְרִי, \*לִפְרִי.

(d.) Before any one of the letters אההע† with a Compound Shva (Pt. I. § 23), the prefixes בכל take

= before  $\text{ֿ}$ ,  $\text{ֿ}$  before  $\text{ֿֿ}$ ,  $\text{ֿֿ}$  before  $\text{ֿֿֿ}$ ; thus,

בְּעֵינַי, לְהֵרוֹם, בְּאַמֹּת, בְּחֵלֹם, etc.

(e.) For the בכל with  $\text{ֿ}$  followed by Dagesh‡ (with another vowel in some cases in which the Dagesh cannot stand),—see below, § 8.

Note. (a.) These prefixed particles have some other *significations* sometimes, besides those that are given above. When any instance of this occurs in the Exercises, due notice will be given.

(β.) The בכל have  $\text{ֿ}$  sometimes; comp. Rule II. on p. 225.

(γ.) Besides these *prefixes* בכל, there are also the Prepositions בְּמוֹ *in*, כְּמוֹ *like*, לְמוֹ *to*.—There is also מִן *from*, as well as the prefix מ of § (5).]

5. (a) The prefix מ (*from*) takes  $\text{ֿ}$  followed by Dagesh§; thus,

מִיָּד FROM a hand, מִבְּכִי FROM weeping.

(b.) But the 5 letters אההע do not receive this Dagesh. And

\* For the removal of Dagesh Lene from the פ, see Pt. I. § 51 (iv).

† (i.) Before אֲרִנִי (and some words from אֲרִנִים besides), the בכל take  $\text{ֿ}$  and the  $\text{ֿֿ}$  of the א is dropped;—thus, בְּאַרְנִי, etc. Comp. Note (†, i.) on p. 2.

(ii.) Before אֲלֵהִים (and some words from it) the בכל take  $\text{ֿ}$  and the  $\text{ֿֿ}$  of the א is dropped;—thus, בְּאַלֵּהִים, etc. Comp. Note (†, ii.) on p. 2.

(iii.) Euphonic exceptions are בְּהִיּוֹת, לְהִיּוֹת, etc., on p. 276 & 277; & לְהִיּוֹת p. 278.

‡ בְּנִבְרָתָהּ (Is. xxiv. 2) has בְּנִ irregularly, instead of בְּנִ.

§ In a few cases the Dagesh is omitted, where it would be over a Shva; as from the כ of מְבַצֵּר, Jud. viii. 2 (where some have the Dagesh); from the ל of מְנַבְּרָתָם Ez. xxxii. 30; from the ל of מְלֵאִים Gen. xxv. 23. [These instances are cited by R. D. Kimkhi.]

'COMPENSATION \* for the Dagesh' is said to be made by lengthening the  $\text{—}$  of the מ into  $\text{—}$ ; thus,

מֵאֶרֶץ, מֵאֶרֶם, מֵהוֹר, מֵחֹל, מֵעִיר, מֵרֹאשׁ, etc.

(c.) Before י† the מ takes  $\text{—}$ , with which  $\text{—}$  the י blends so as to form יֵ (the  $\text{—}$  of the י being dropped and the Dagesh NOT then given after the מ;) thus,

יְהוּדָה *Juda*, מִיְהוּדָה *FROM Juda*.

6. (a.) The prefix ה bearing  $\text{—}$  and followed by Dagesh is the mark for 'the' ‡; thus,

יָד *a hand*, הַיָּד *THE hand*; קוֹל *a voice*, הַקּוֹל *THE voice*.

(b.) The 5 letters אהווער do not receive the Dagesh. And 'COMPENSATION for the Dagesh' is said to be made by lengthening the  $\text{—}$  into  $\text{—}$ ; thus,

אִישׁ *a man*, הָאִישׁ *THE man*,—and so הָעִיר *THE city*, הָרֹאשׁ *THE head*.

As a RULE,—this Compensation IS MADE before ך and before ם, and generally before ץ; but

(c.) N.B. The Compensation is NOT MADE

(i.) before ה,

(ii.) before ה, except in a few instances§:—thus,

\* This 'Compensation for the Dagesh' is sometimes refused, as in מחוץ, and so in מחוץ; but we find מחצות (Jer. vii. 34). So מעצב and מנגן Is. xiv. 3, מדרף 1 Sam. xxiii. 28, (& 2 Sam. xviii. 16,) etc. And before ה, as in מהיות 1 Ki. ii. 27, מהיותם Hag. ii. 16, 'only when it is with Shva,' as R. D. Kimkhi remarks, who cites these examples. This case (of the ה) is slightly different from the others. For, the simple Shva  $\text{—}$  beneath the ה [being quiescent (Pt. I. § 25)] shows that the ה is made to *end the syllable* beginning with the מ. [Obs.—Modern editions are not always to be relied upon in this, and in some other matters.]

† But before The NAME יי, for which יֵאֲרִי is read, the מ takes  $\text{—}$ ; thus מֵי.

‡ The 'Definite Article', as it is called. This Prefix has some other values also, as will be seen by and by. [For another prefix which sometimes appears like this, see § 7 (b), Note].

§ הָהָר *THE mountain* (from הַר), and so הָהָרָה; and so also הָהָם, הָהָמָה, הָהָנָה, from הָם, הָמָה, הָנָה,—for which see §§ 9 (a) & 94.

- (i.) הֵן *favour*, הֵחֵן *THE favour*; חֹר *a hole*, הַחֹר *THE hole*\*;  
 (ii.) הוֹר *majesty*, הַהוֹר *THE majesty*, etc.

(d.) N.B. Moreover, this Prefix ה (*the*) takes  $\text{־}$

- (i.) before words beginning with ה,

thus, הֵאָז *a feast*, הֵחֵאָז *THE feast*; and so הֵחֵי, הֵחֵכָם, etc.;

- (ii.) before words beginning with UNACCENTED הָ†, or עָ‡,

thus הָרִים *mountains*, הַהָרִים *THE mountains*‡,

הָעִירִים *cities*, הַהָעִירִים *THE cities*;

[(iii.) also, but only rarely, before unaccented אָ, as in הָאָמֹר (Mi. ii. 7), according to some].

(e.) The  $\text{־}$  of the Prefix ה (*the*) is sometimes retained before ע, as in הָעֹזְבִים (Prov. ii. 13) *THE ones-forsaking (m.)*. But this is somewhat rare except in cases of the 'Contraction' mentioned in § 8.]

[(f.) The Dagesh for this Prefix ה (*the*) is generally NOT given to י having *Shva*§; thus הַיָּאֵר *THE river*, הַיְסוֹד *THE foundation*. But the Dagesh is given sometimes, as in הַיּוֹנִים *the Greeks* (Joel iv. 6); and so in הַיְעִיזָה (Is. xiv. 26)].

7. (a.) The prefix ה having  $\text{־}$  signifies Interrogation||; thus,   
 הֵּי there is, הֵיָ Is there?, הֵם a sea, הֵם WHETHER a sea? .

\* So הֵחֵי *THE living* (or *that liveth*), for which there is once הֵחֵי Gen. vi. 19. Comp. הַחֲמִנִים 2 Chr. xiv. 4 (and xxxiv. 4 & 7) with הַחֲמִנִים once,—Is. xvii. 8.

† N.B. The  $\text{־}$  here is the Long  $\text{־}$ ; not the  $\text{ֿ}$ , K. *Khautuph*.

‡ So in הַחֲרוּטִיהָ 2 K. xv. 16, הַעֲרִינִי Ezra x. 14.

§ The Dagesh F. is sometimes omitted also from הָ (thus הַמֵּעַט *the little* Nu. xxxv. 8, etc.);—and in the case of a few other letters with  $\text{־}$  the Dagesh is not given in a few instances.

|| Sometimes it serves as a 'Note of Admiration!'

¶ We have no word really in English for this ה. Perhaps the word "Whether?" may temporarily be used for it where an English word may seem to be necessary. The prefix may sometimes be represented by "whether" almost without interrogation.

(b.) Before a letter with *Shva* (Simple or Compound), the Interrogative ה takes a 'Slight'-vowel  $\text{—}$ ; thus,

הַמָּעַט \* WHETHER a little?, הַאֱמֶת WHETHER truth?

(c.) The ה Interrogative sometimes takes  $\text{—}$ † before one of the letters אהוּע (even when having a Vowel); thus,

אֵין there is not, הֲאֵין Is there not?; עוֹר yet, הֲעוֹר WHETHER yet?

[NOTE (i.) This prefix is to be placed before the FIRST word of the Interrogative clause.

(ii.) In some instances the context alone‡ can decide whether the prefix ה is a mark of *Interrogation* or for the *Definite Article*.]

8. (a.) A CONTRACTION is often made when a word with the 'Definite Article' is to have one of the prefixes בּכּל,—the ה being left out§, and its vowel given to the prefix; thus,

בָּיִם for בְּהִים, בָּיִם for בְּהִים, לָיִם for לְהִים;

and so, בָּהָר for בְּהָרָה, בָּחֵל for בְּחֵלָל, לָעֵי for לְהָעֵי.

(b.) N.B. This Contraction is NOT made in the case of the prefixes וּ & מּ of § 3 & § 5. In the case of these, the full form must always be written; thus,

וְהַיָּם AND THE sea, מִן הַיָּם FROM THE sea.

(c.) The full forms sometimes occur, with the prefixes לָ, בָּ, בָּ; thus בְּהִשָּׁמִים, בְּהִיּוֹם, בְּהִיגָרִים;

and so לְהִזְרוֹר, לְהִחוּמָה, לְהָעָם, בְּהִחְלָנוֹת, בְּהִתְחַבֵּם, בְּהִתְדַּרְךָ. But,

(d.) The *contracted* forms are the most common, and should always be written in Composition.

\* This word, with the ה thus pointed, is exactly like a word with the 'Definite Article' in Note (§) on p. 5. By the Context alone can it be known in this case whether the prefix ה is a mark of interrogation or for the 'Definite Article'. Comp. 'Note (ii.)' above.

† And sometimes (before an unaccented Long  $\text{—}$ ) it takes  $\text{—}$ ; thus הַאֲמִיר Ez. xxviii. 9, הַאֲנָכִי Nu. xi. 12, Job. xxi. 4, הִתְיַתָּה Joel i. 2, הִתְאַשָּׁב Gen. xxiv. 5.

‡ The context, however, generally decides without any doubt.

§ This is but one instance of a *not unusual* Contraction (as will be seen hereafter). When ה would be preceded immediately by a letter bearing *Shva*, the ה in several other cases is dropped sometimes, and its vowel given to that preceding letter.

|| All these instances in (c.) are given by R. D. Kimḥi.



TABLE OF THE PREFIXES IN SECTION I.

\* \* \* The ... after a letter stand in place of a word.

(i) The ו, and the ב, פ, ל, are prefixed thus:—

- (a) ...ו and ...ב, ...פ, ...ל, ordinarily [§§ 3 (a) & 4 (a)].  
 (b) ...וי and ...בי, ...פי, ...לי, before ...י [§§ 3 (b) & 4 (b)].  
 (c) i. ו and ב, פ, ל, before any other letter with  $\text{ֿ}$   
 [§§ 3 & 5 (c)], and

ii. ו also (instead of ו) before ב and מ and פ.

- (d)  $\left\{ \begin{array}{l} \text{ו and ב, פ, ל, before } \text{ֿ}; \\ \text{ו and ב, פ, ל, before } \text{ֿֿ}; \\ \text{ו* and ב*, פ*, ל*, before } \text{ֿֿֿ}. \end{array} \right.$

[Note.—For וּאֲדֹנָי, בְּאֲדֹנָי, etc., and וְאֱלֹהִים, בְּאֱלֹהִים, etc., see Note (†) p. 2 and (†) p. 3.]

(ii) The מ of § 5 is prefixed thus:—

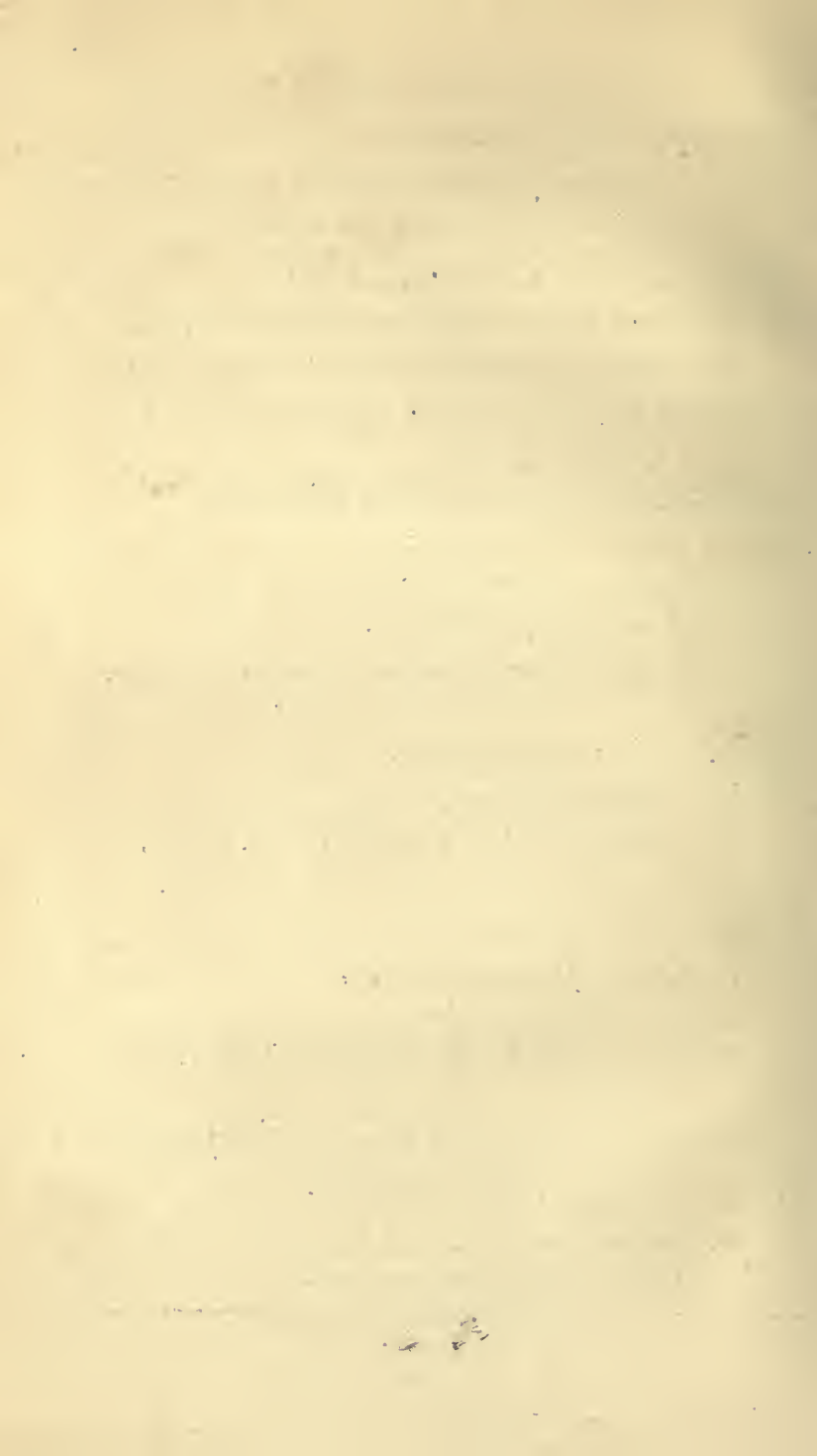
- (a) ...מ followed by *Dagesh*,  
 (b) ...מ before one of the letters אההער (Pt. I, § 49),  
 (c) ...מי before ...י.

(iii) The ה of § 6 is prefixed thus:—

- (a) ה followed by *Dagesh* ordinarily,  
 (b) ה for 'Compensation,'—but  
 (c) ה is retained before ה generally (and before ה some-times),  
 (d) ה is given before ה and before *unaccented* ה and ע.

(iv) The Interrogative ה is prefixed thus:—

- (a) ה ordinarily,  
 (b) ה before a letter which has a Shva.





## EXERCISE I.

(To be translated into English.)

\* \* The English meanings required are given in a foot-note.

יְדָבָר, וְדָבָר, בְּדָבָר, כְּדָבָר, לְדָבָר, מִדָּבָר, וּמִדָּבָר, הַדָּבָר,  
וְהַדָּבָר, הָדָבָר, בַּהֲדָבָר, בְּדָבָר, כַּהֲדָבָר, כְּדָבָר, לְהַדָּבָר,  
לְדָבָר, מֵהַדָּבָר, וּבַהֲדָבָר, וּבְדָבָר, וּכְהַדָּבָר, וּכְדָבָר, וּלְהַדָּבָר,  
וְלָדָבָר, וּמֵהַדָּבָר, הַכָּדָבָר, הַמְדָּבָר :

חָכָם, בַּחָכָם, לְחָכָם, מִחָכָם, הַחָכָם, וְהַחָכָם, כַּחָכָם,  
כְּחָכָם, וְלַחָכָם, וּבַחָכָם, וּמֵהַחָכָם :

אֶרֶץ, בְּאֶרֶץ, דָּאֶרֶץ, כְּאֶרֶץ, מֵאֶרֶץ, מִהָאֶרֶץ, הָאֶרֶץ :

עִיר, הָעִיר, בְּעִיר, וּבְעִיר, וְכַעִיר, וְלַעִיר, וְלִהְיוֹת עִיר,  
וּמֵעִיר, מִהָעִיר :

יְשׁוּעָה, וְיְשׁוּעָה, בְּיְשׁוּעָה, מִיְשׁוּעָה, הַיְשׁוּעָה, לְיְשׁוּעָה :

דְּבָרִים, בְּדְבָרִים, וְדְבָרִים, וְהַדְּבָרִים, וּכְדְבָרִים, וְלַדְּבָרִים,  
וְלְדְבָרִים, מִדְּבָרִים, מֵהַדְּבָרִים, וּבְדְבָרִים, וּכְהַדְּבָרִים, וּכְדְבָרִים :

1 A word. 2 A wise man. 3 A lion. 4 A city. 5 Salvation. 6 Words.

## EXERCISE II.

(To be translated into Hebrew.)

\* \* The Hebrew words required are given in a foot-note. *Contracted forms* (§ 8) are to be used here.

Harvest.<sup>1</sup> And harvest. In harvest. The harvest. And the harvest. In the harvest. And in harvest. And in the harvest. To harvest. And to harvest. To the harvest. And to the harvest. From harvest. From the harvest. And from the harvest. And from harvest. Whether in harvest? Whether like the harvest?

Fire.<sup>2</sup> The fire. In the fire. As the fire. As fire. And as the fire. And in the fire. From fire. And from fire. In fire. Whether in the fire? To the fire. And to the fire.

Water.<sup>3</sup> And water. And the water. From the water. Whether to the water? And as the water. And in the water.

Sand.<sup>4</sup> As sand. The sand. As the sand. From sand. And the sand. And as the sand. In the sand. And in the sand. And from the sand.

An ornament.<sup>5</sup> As an ornament. To an ornament. From an ornament. And an ornament. And to an ornament. And from an ornament. Whether an ornament? And in an ornament.

Truth.<sup>6</sup> And truth. In truth. To truth. As the truth. From truth. Whether truth? Whether as truth? Whether from truth? And the truth. And in the truth. And to the truth. And in truth.

A bee.<sup>7</sup> In a bee. And in a bee. As a bee. And as a bee. And from a bee. The bee. And to the bee. From a bee. From the bee. Whether a bee? Whether from the bee? And the bee.

7 דְּבַכָּה 6 אֶמֶת 5 עֵרִי 4 חוֹל 3 מִים 2 אֵשׁ 1 קִצִּיר

## SECTION II.

## PERSONAL PRONOUNS.—ABSOLUTE FORMS.

9. (a.) The absolute forms of the Personal Pronouns are given *fully* in Table I (at the end of the book). The following are the leading forms:

*I* אֲנִי (or אֲנִי),      *thou (m.)* אַתָּה,      *he* הוּא,  
*we* אֲנִי (or אֲנִי),      *ye (m.)* אַתֶּם,      *they (m.)* הֵם or הֵנָּה;

besides which there are the Feminine forms,

*she* הִיא \*,      *they (f.)* הֵנָּה,  
*thou (f.)* אַתְּ,      *ye (f.)* אַתְּנָה.

There are also the 'PAUSE'-forms [Pt. I. § 41],

*I* : אֲנִי (: אֲנִי), | *thou (m.)* : אַתָּה, | *thou (f.)* : אַתְּ, | *we* : אֲנִי (: אֲנִי).

These may be conveniently arranged in a Tabular form:

TABLE I.

[N.B. p. stands for 'Pause-form', Pt. I. § 41.]

## SINGULAR.

<i>I</i> {	אֲנִי	אַתָּה	<i>thou m.</i> (p. : אַתָּה) אַתָּה	<i>he</i> הוּא
	(p. : אֲנִי) , (p. : אֲנִי)	אַתְּ	<i>thou f.</i> (p. : אַתְּ) אַתְּ	<i>she</i> (* הוּא) הִיא

## PLURAL.

<i>we</i> {	( אֲנִי ) , אֲנִי	<i>ye m.</i> אַתֶּם	<i>they m.</i> הֵם , הֵנָּה
	(p. : אֲנִי) , (p. : אֲנִי)	<i>ye f.</i> אַתְּנָה	<i>they f.</i> הֵנָּה

(β.) These (except \* הוּא) are the forms to be used in Composition. Those in the Notes on the *full* Tab. I are given

\* The form הוּא occurs in the Pentateuch. It is 'read' הִיא [Pt. I. § 79 (3)].

in order that the Student may be able to recognise them when he meets with them in the course of his reading.

(γ.) The words by the side of which the “p.” is placed, are forms that occur in “Pause” (Cp. Pt. I., § 41). Those Pronouns for which no ‘Pause’ forms are specified retain, when in ‘Pause,’ the form given in Table I.

(δ.) According to a fundamental principle of the Language in the Bible, what we call ‘Third Person’ is reckoned ‘First;’ *i.e.*, He is First—not I. The corresponding arrangement of the personal Pronouns, in an order so *contrary* to that with which we are all of us familiar, would appear very strange to the English Reader. The arrangement of Table I.\*, above, has been devised as a means of introducing the matter gradually. According to this, the Reader may take the Pronouns *I, Thou, He*, etc., from left to right — as he is used to read English. But he may also take the *Hebrew* Pronouns there from right to left, as he will wish to take them when familiar with the Hebrew order of the Pronouns.

[N.B.—Since *English words* must be used in the sense which they usually bear in *English*, we must use the *English* terms ‘FIRST’ Person for *I, Me, We*, etc., and ‘THIRD’ Person for *He, Him, Them*, etc.,—because this is the English usage. But the Student must remember that the Hebrew usage is just the reverse, as he will know for himself by-and-by.]

10. (a.). Only *two* Genders, *Masculine* and *Feminine*, are recognized in Hebrew.

(b.). The ‘First Person’ Pronouns (as they are called in English) are of common gender, *i.e.*, have no different forms for different genders.

[Note.—There being no ‘Neuter’ Pronouns in Hebrew, we may have to place (*m.*) or (*f.*) by the side of “*it*” sometimes, — thus, *it (m.)*, *it (f.)*, — in order to point out the gender of the Hebrew word to which “*it*” refers.]

---

\* And so in some other Tables below.

[11. N.B.—In the Exercises:—

(α) The figures 1, 2, 3, etc., attached to words, refer to Notes below the Exercise, in which Notes all necessary assistance is given.

(β) In the Hebrew Exercises (to be translated into English) the meaning of each word is put in the Note — so far as it cannot be made out from what has been previously given.

(γ) Wherever a Hebrew word involves something that has not previously been explained, the full meaning is always given in the Note.

(δ) The mark + is put in the earlier Exercises to shew the place of 'the logical copula,' or the 'Substantive Verb' (as some call it), in any of the various forms *am, is, was, were, art, etc.* [This mark, (*necessary*, perhaps, at first in order that the student may know where such words are to be *supplied in English*) will gradually be dispensed with.]

(ε) The Hebrew Verb generally precedes its Subject, except where there is emphasis on the Subject. Hence the *order* of the words in English must sometimes differ from that of the Hebrew, but no difficulty (it is hoped) will be caused by this.

(ζ) In the English Exercises (to be translated into Hebrew), words in the Notes stand each of them for that *one* English word *simply* to which the figure is attached. [N.B.—All English words connected by *hyphens* are to be taken as *one word* in regard to this.]

(η) The English words are always *given in the order* in which they are to stand in the Hebrew rendering. But

(θ) The English words, in the order to be observed in the Hebrew rendering, are *sometimes given within* ( ), preceded by the word 'Hebr.'

(ι) So, too, when the form of expression required in Hebrew is different from the English form; — thus, for example, THINE (*m.*), (Hebr., *to Thee*).

(κ) English words (when there are more than one), which are to be rendered according to the form within the ( ), are *connected by hyphens*.

(λ) Words within [ ] are *not* to be translated into Hebrew.

(μ) In accordance with (ζ), — The *Hebrew Pronouns* are to be expressed except where the English Pronoun is joined to the Verb by a *hyphen*.

(ν) יי stands for The NAME, pronounced אֲנִי, Pt. I., § 79 (2).]

### EXERCISE III.

(To be translated into English.)

יִי. הוּא + הָאֱלֹהִים<sup>2</sup> : וַעֲצַת<sup>3</sup> יִי. הִיא תְּקוּם<sup>4</sup> : אֵתָהּ  
קָרָאתִי אֵל<sup>5</sup> הַמֶּלֶךְ<sup>6</sup> : אֲנִי + עֲבָדְךָ<sup>8</sup> : וּבִנְךָ<sup>9</sup> + אֲנִי : מִי<sup>10</sup> +

<sup>1</sup> See (ν) above. <sup>2</sup> אֱלֹהִים God. <sup>3</sup> וַעֲצַת [the] counsel of. <sup>4</sup> shall stand  
<sup>5</sup> hast called. <sup>6</sup> to. <sup>7</sup> מֶלֶךְ a king. <sup>8</sup> thy servant. <sup>9</sup> בֶּןְךָ thy son. <sup>10</sup> who?



אֲנֹכִי : אֶתָּה + הָאִישׁ <sup>11</sup> : הוּא יִקְרָאֵנִי <sup>12</sup> אָבִי <sup>13</sup> + אֶתָּה :  
 יָפָה <sup>14</sup> + אֶת רַעֲיָתִי <sup>15</sup> : וּבְרוּכָה <sup>16</sup> + אַתָּה : נְבָכִים <sup>17</sup> + הֵם  
 בְּאֶרֶץ <sup>18</sup> : אֶתָּה יֹדַעַת <sup>19</sup> כִּי <sup>20</sup> גִבּוֹרִים <sup>21</sup> הֵמָּה + : טֹבַת <sup>22</sup>  
 הֵנָּה + : מֵאֵין <sup>23</sup> + אַתֶּם : מִחֶרֶן <sup>24</sup> + אֲנַחְנוּ : כָּלָנוּ <sup>25</sup> בְּנֵי <sup>26</sup>  
 אִישׁ אֶחָד <sup>27</sup> + נַחֲנוּ בָנִים <sup>28</sup> + אֲנַחְנוּ : וְאַתָּה + צִאֲנִי <sup>29</sup>  
 כֹּה <sup>30</sup> אָמַר <sup>31</sup> אֲדֹנָי <sup>32</sup> יְיָ <sup>33</sup> :

<sup>11</sup> אִישׁ a man. <sup>12</sup> shall call Me. <sup>13</sup> my Father. <sup>14</sup> beautiful (*f.*). <sup>15</sup> O my love (E.V.). <sup>16</sup> בְּרוּכָה blessed (*f.*). <sup>17</sup> entangled (pl. *m.*) <sup>18</sup> אֶרֶץ (fr. אֶרֶץ) a land. <sup>19</sup> knowest. <sup>20</sup> that. <sup>21</sup> mighty men. <sup>22</sup> fair (*f.*) [E.V., Gen. vi. 2]. <sup>23</sup> whence? <sup>24</sup> Haran (with מ). <sup>25</sup> as for all us. <sup>26</sup> sons of. <sup>27</sup> one man. <sup>28</sup> true men. <sup>29</sup> My flock. <sup>30</sup> thus. <sup>31</sup> hath said. <sup>32</sup> The Lord. <sup>33</sup> See Pt. I., § 79 (2), and 'Vocabulary' (p. 385).

## EXERCISE IV.

(To be translated into Hebrew.)

I [was] in the way.<sup>1</sup> He said<sup>2</sup> to the king.<sup>3</sup> Who<sup>4</sup> [art] thou (*m.*)? Who<sup>4</sup> [art] thou (*f.*)? They (*m.*) said<sup>5</sup> to the man.<sup>6</sup> Like a queen<sup>7</sup> she [was]. As kings<sup>8</sup> [were] they (*m.*). It (*f.*) [is] Jezebel.<sup>9</sup> It (*m.*) [is] the bread.<sup>10</sup> From Haran<sup>11</sup> [were] they (*f.*). Ye (*f.*) [are] like queens.<sup>12</sup> And through<sup>13</sup> our-iniquities<sup>14</sup> we-have-been-given,<sup>15</sup> we and our-kings,<sup>16</sup> into<sup>17</sup> their-hands.<sup>17</sup> Thou [art] our-Father.<sup>18</sup> And we will-be-joyous<sup>19</sup> in Thy-salvation.<sup>20</sup>

מְלָכִים <sup>8</sup>. מַלְכָּה <sup>7</sup>. אִישׁ <sup>6</sup>. אָמַר <sup>5</sup>. מִי <sup>4</sup>. מְלֶךְ <sup>3</sup>. אָמַר <sup>2</sup>. דָּרָה <sup>1</sup>.  
 עֲוֹנוֹתֵינוּ <sup>14</sup> (the prefix). ב <sup>13</sup>. מְלָכוֹת <sup>12</sup>. חֶרֶן <sup>11</sup>. לֶחֶם <sup>10</sup>. אִינוֹבֵל <sup>9</sup>.  
 נִתְּנָנוּ <sup>19</sup>. אֲבִינוּ <sup>18</sup>. יְדִיהֶם <sup>17</sup>. מְלָכֵינוּ <sup>16</sup>. נִתְּנָנוּ <sup>15</sup>. יְשׁוּעָתְךָ <sup>20</sup> (Pause-form).



## ABSTRACT OF TABLES II-VI.

(A) Pron.-Affix endings in Tabs. V (i) & VI (i), *i.e.* with a SINGULAR NOUN.

אֲנִי	אַתָּה	הוא
<i>my</i>	<i>thy (m.)</i>	<i>his</i>

אֲנִי	אַתָּה	היא
<i>my</i>	<i>thy (f.)</i>	<i>her</i>

אֲנֵנוּ	אַתֶּם	הם
<i>our</i>	<i>your (m.)</i>	<i>their (m.)</i>

אֲנֵנוּ	אַתֶּן	הֵנָּה
<i>our</i>	<i>your (f.)</i>	<i>their (f.)</i>

(a) Pron.-Affix endings in Tabs. II (i) & III, *i.e.* with certain Particles.

אֲנִי	אַתָּה	הוא	Sing. Masc.
<i>me</i>	<i>thee (m.)</i>	<i>him</i>	

אֲנִי	אַתָּה	היא	Sing. Fem.
<i>me</i>	<i>thee (f.)</i>	<i>her</i>	

אֲנֵנוּ	אַתֶּם	הֵם	Plu. Masc.
<i>us</i>	<i>you (m.)</i>	<i>them (m.)</i>	

אֲנֵנוּ	אַתֶּן	הֵנָּה	Plu. Fem.
<i>us</i>	<i>you (f.)</i>	<i>them (f.)</i>	

(B) Pron.-Affix endings in Tabs. V (ii) & VI (ii), *i.e.* with a PLURAL NOUN.

אֲנִי	אַתָּה	הוא
<i>my</i>	<i>thy (m.)</i>	<i>his</i>

אֲנִי	אַתָּה	היא
<i>my</i>	<i>thy (f.)</i>	<i>her</i>

אֲנֵנוּ	אַתֶּם	הֵם
<i>our</i>	<i>your (m.)</i>	<i>their (m.)</i>

אֲנֵנוּ	אַתֶּן	הֵנָּה
<i>our</i>	<i>your (f.)</i>	<i>their (f.)</i>

(b) Pron.-Affix endings in Tab. IV, *i.e.* with certain Particles.

אֲנִי	אַתָּה	הוא	Sing. Masc.
<i>me</i>	<i>thee (m.)</i>	<i>him</i>	

אֲנִי	אַתָּה	היא	Sing. Fem.
<i>me</i>	<i>thee (f.)</i>	<i>her</i>	

אֲנֵנוּ	אַתֶּם	הֵם	Plu. Masc.
<i>us</i>	<i>you (m.)</i>	<i>them (m.)</i>	

אֲנֵנוּ	אַתֶּן	הֵנָּה	Plu. Fem.
<i>us</i>	<i>you (f.)</i>	<i>them (f.)</i>	

Note:—(a) For the affix-forms with א as or like, and מ from, see Tab. II (ii).

(b) The endings in (a) for Tabs. II (i) and III are seen to agree with those in (A) for a SING. Noun—in the main.

(c) The endings in (b) for Tab. IV are seen to agree with those in (B) for a PLU. Noun—in the main.

(d) The Pron.-endings with a DUAL are the same as with a PLU. Noun.

[To face p. 13.]

[NOTE.

The TABLES referred to in the following pages will be found AT THE END of the volume. The remarks on these pages are introductory to and explanatory of the Tables.

N.B. In using the Tables for the ENGLISH-HEBREW Exercises the Student should prefer THE FORM TO THE RIGHT always,—where more forms than one are given, as in some parts of Tab. II].

## SECTION III.

## PERSONAL PRONOUNS.—AFFIX-FORMS.

12. Besides the ‘*Absolute*’ Forms (as they are called) of the Personal Pronouns, given in § 9 above, there are some *Affix*-forms—consisting of one or more of the letters **הכנוי**—by which the Personal Pronouns are often represented.

13. The Pronoun-Affixes are attached both (*a*) to Particles\* and Nouns, and (*β*) also to Verbs†.

14. (1.) Thus, from **ב** *in*, we have [comp. Tab. II (1)]—

**בִּי** *in me*, **בְּךָ** *in thee m.* (**בְּךָ** *f.*), **בּוֹ** *in him* (**בֶּהָ** *in her*),  
**בָּנוּ** *in us*, **בְּכֶם** *in you m.* (**בְּכֶן** *f.*), **בָּהֶם** *in them m.* (**בֶּהֶן** *f.*).

(2.) So from **ל** *to* or *for*, we have [comp. Tab. II (2)].

**לִּי** *to me*, **לְךָ** *to thee m.* (**לְךָ** *f.*), **לוֹ** *to him* (**לָהּ** *to her*),  
**לָנוּ** *to us*, **לָכֶם** *to you m.* (**לָכֶן** *f.*), **לָהֶם** *to them m.* (**לָהֶן** *f.*).

(3.) Of **כְּמוֹ** (or **כֵּן**) *as, like*, the forms are [Tab. II (3)]—

**כְּמוֹנִי** *like me*, **כְּמוֹךָ** *like thee m.* (**כְּמוֹךָ** *f.*), **כְּמוֹהוּ** *like him* (**כְּמוֹהָ** *f.*),  
**כְּמוֹנוּ** *like us*, **כְּמוֹכֶם** *like you m.* (**כְּמוֹכֶן** *f.*), **כְּמוֹהֶם** *like them m.* (**כְּמוֹהֶן** *f.*).

with some other forms to be seen in Tab. II.

(4.) Of **מִן** (or **מֵן**) *from*, the forms are [Tab. II (4)]—

**מִמֶּנִּי** *from me*, **מִמֶּךָ** *from thee m.* (**מִמֶּךָ** *f.*), **מִמֶּנּוּ** *from him* (**מִמֶּנָּה** *f.*),  
**מִמֶּנּוּ** *from us*, **מִמֶּכֶם** *from you m.* (**מִמֶּכֶן** *f.*), **מִמֶּהֶם** *from them m.* (**מִמֶּהֶן** *f.*).

with some other forms to be seen in Tab. II.

\* \* Where more than one form is given in the Table, the Student may take the RIGHT-HAND form.

\* Including Preposition-letters, as in Table II., and Words such as those in Tables, III., IV. [The Tables are given at the end of the book.]

† Independently of, and sometimes in addition to, the inflexion-forms. See more hereafter.

15. The Affixes in Tab. III\*, as in Tab. II (1) & (2), are

י־ 1 s., יְ 2 s. m. (יְ־ f.), יִ 3 s. m. (יִ־ f.),

נִ 1 pl., כֶּם 2 pl. m. (נִ־ f.) כֶּם (or כֶּ־) 3 pl. m. (נִ־ or יִ־ f.).

16. But in Tab. IV, although the affixed *letters representing the Pronouns* are mainly the same as those above, the **CONNECTING LINKS** (between the Pronouns and the words to which they are affixed) are different,—the complete Affixes being as follows,

י־ 1 s., יְ־ 2 s. m. (יְ־ f.), יִ־ 3 s. m. (יִ־ f.),

נִ־ 1 pl., כֶּ־ 2 pl. m. (יִ f.), כֶּ־ 3 pl. m. (יִ f.).

17. Now if the Student will look at Tab. V, he will see that

(i.) The Affixes in Tab. III are the same† as those which in Tab. V (i.) are attached to the **SINGULAR Noun** שִׁיר *a song*,

(ii.) The Affixes in Tab. IV are the same as those which in Tab. V (ii.) are attached to the **PLURAL Noun** שִׁירִים *songs*.

18. The Singular שִׁיר *a song* with Pron-Affs. has the forms

שִׁירִי *my song*, שִׁירְךָ *thy (m.) song* (יְ־ f.), שִׁירֹו *his song* (יִ־ f.),

שִׁירֵנוּ *our song*, שִׁירְכֶם *your (m.) song* (נִ־ f.), שִׁירָם *their (m.) song* (יִ־ f.).

19. Of שִׁיר *a song*, the Plural is שִׁירִים *songs*. This with Pron-Affs. has the forms

שִׁירֵי *my songs*, שִׁירֶיךָ *thy (m.) songs* (יְ־ f.), שִׁירֵיו *his songs* (יִ־ f.),

שִׁירֵינוּ *our songs*, שִׁירֶיכֶם *your (m.) songs* (נִ־ f.), שִׁירֵיהֶם *their (m.) songs* (יִ־ f.).

N.B. The כ of the Plural ending ים־ is dropped in these forms with Pron-Affs.; but its י, as a mark of the Plural, stands as part of the *connecting link* between the Noun and the Pron-Affs. (except 1 s.)

20. In Tab. VI the Affixes are the same as in Tab. V., but

N.B. The ה of the ending in the form הַנֹּרָה is replaced by ת when the Affixes are put on; thus

\* The form אֶת־ (in Tab. III. 1 & 3) means אֶת unaccented. Comp. Pt. I, §§ 37 (2) & 55 (9, b).

† Except that there is ׀ in Tab. III, in place of the ׀ in יִ־ & יְ־ & נִ־ of Tab. V (i.), and in a few other places.

תּוֹרָתִי *my law*, תּוֹרַתְךָ *thy (m.) law* (ךָ = *f.*), תּוֹרָתוֹ *his law* (הָ = *f.*).  
 תּוֹרַתֵּנוּ *our law*, תּוֹרַתְכֶם *your (m.) law* (כֶּן = *f.*), תּוֹרַתָּם *their (m.) law* (אֵם = *f.*).

21. Of תּוֹרָה *a law* the Plural is תּוֹרוֹת (or תּוֹרֹת) *laws*.

This takes Pron-Affs. of the same form as those in Tab. V (ii.),—the ending וֹת (or ת־) being NOT dropped, but Affixes ADDED THERETO, like those in Tab. V (ii.); thus

תּוֹרָתִי *my laws*, תּוֹרַתְךָ *thy (m.) laws*, תּוֹרָתוֹ *his laws*,  
 etc., see Tab. VI (ii.)

N.B. (1.) There are TWO marks of the Plural in such forms as these, *viz.* the וֹת (or ת־) and the י of the Affix form.

(2.) Some forms occur with only one of these marks of the Plural, as תּוֹרַתְךָ Ps. ix. 15. The Student must never write such in Composition.

22. To a Noun of *Dual* form, as אָזְנִים *ears* [Tab. VII], Pron-Affs. are attached as in the SECOND PART of Tab. V (*i.e.* as in the forms from the Plural שִׁירִים *songs*); thus

אָזְנִי *my ears*, אָזְנֶיךָ *thy (m.) ears*, אָזְנוֹ *his ears*,

אָזְנֵינוּ *our ears*, אָזְנֶיכֶם *your (m.) ears*, אָזְנֵיהֶם *their (m.) ears*.

etc.,—see Tab. VII.

NOTE (a.) We shall see hereafter that ים־ is the special mark for the Plural MASCULINE, and וֹת (or ת־) for the Plural FEMININE.

(β.) For the meaning of 'i.c.', and of the forms in connection therewith, on the right of the forms with the Pron-Affixes in Tabs. V—VII,—see hereafter, § 53. The Student need not be troubled with these at present.

(γ.) Many Nouns undergo some change of form on receiving Pron-Affs. This matter belongs to Sect. VII on NOUNS.

(δ.) The PRON-AFFIXES REMAIN UNCHANGED in form whatever changes the Noun-forms themselves undergo. But

(ε.) Several *variations* in the forms of these Affixes occur in different parts of the Bible. For these it is sufficient to refer to Tab. VIII.]

Obs. Exercises V & VI are on Tab. II,  
 VII & VIII on Tabs. III & IV,  
 IX & X on Tabs. V—VII.



## EXERCISE V.

*(To be translated into English.)*

יְיָ + לִי לֹא<sup>2</sup> אִירָא<sup>3</sup> : אֱלֹהֵי בְךָ בְּמַחְתִּיתִי<sup>5</sup> : צָמְאָה<sup>6</sup> לְךָ  
 גַּפְשִׁי<sup>7</sup> : בִּי<sup>8</sup> תִמְכָּה<sup>9</sup> יְמִינְךָ<sup>10</sup> : אֱלֹהִים<sup>11</sup> מִי<sup>12</sup> + בְּמוֹךְ : חֲשֹׁךְ<sup>13</sup>  
 לֹא<sup>2</sup> יַחְשִׁיךְ<sup>14</sup> מִמֶּךָ : אֵל<sup>15</sup> תִּסְתֵּר<sup>16</sup> פְּנֶיךָ<sup>17</sup> מִפָּנַי : לֹא<sup>2</sup>  
 יִסְתֵּר<sup>18</sup> מִמֶּךָ כָּל-<sup>19</sup> דָּבָר<sup>20</sup> : מַעוֹלָם<sup>21</sup> + אָתָּה : לֹא<sup>2</sup> תַעֲשֶׂנוּ<sup>22</sup>  
 לָכֶם אֱלִילִים<sup>23</sup> \* : עֵינַיִם<sup>24</sup> + לָהֶם וְלֹא<sup>25</sup> יֵרְאוּ<sup>26</sup> : בְּמוֹהֶם יִהְיוּ<sup>27</sup>  
 עֲשִׂיהֶם<sup>28</sup> כָּל-<sup>29</sup> אֲשֶׁר<sup>30</sup> בְּיָמָה<sup>31</sup> בָּהֶם : הָאֵל<sup>32</sup> + לָנוּ אֵל<sup>32</sup>  
 לְמוֹשָׁעוֹת<sup>33</sup> : אֱלִי<sup>34</sup> צוּרִי<sup>35</sup> אֶחָסֶה<sup>36</sup> בּוֹ : לוֹ יַעֲצָה<sup>37</sup> וּתְבוּנָה<sup>38</sup> :  
 מִפְּנֵי יִשׁוּעָתִי<sup>39</sup> : מִי כְמִכָּה בְּאֵלִים<sup>40</sup> \* יְיָ :

<sup>1</sup> See Vocab. p. 385. <sup>2</sup> not. <sup>3</sup> I will fear, [*i.e.* (2 and 3 going together) *I will not fear*]. <sup>4</sup> my God. <sup>5</sup> I have trusted. <sup>6</sup> hath thirsted. <sup>7</sup> my soul. <sup>8</sup> the prefix ב of § 4 here signifies 'on.' <sup>9</sup> hath-taken-supporting-hold. <sup>10</sup> Thy right hand. <sup>11</sup> [O] God! <sup>12</sup> who? <sup>13</sup> darkness. <sup>14</sup> will obscure, [the 'not' of the preceding word goes with this word to express '*will not obscure*']. <sup>15</sup> not [This Negative Particle with the Tense after it, in No. 16 ('*Thou wilt hide*'), signifies '*Do not hide*,' deprecatively]. <sup>16</sup> [see No. 15]. <sup>17</sup> Thy face. <sup>18</sup> it shall be hid. <sup>19</sup> any. <sup>20</sup> thing. <sup>21</sup> עולם eternity. <sup>22</sup> ye shall make. <sup>23</sup> idols. <sup>24</sup> eyes. <sup>25</sup> לֹא not. <sup>26</sup> they will see. <sup>27</sup> shall be. <sup>28</sup> their makers. <sup>29</sup> every one. <sup>30</sup> that. <sup>31</sup> trusteth. <sup>32</sup> אֵל God. <sup>33</sup> for salvation. <sup>34</sup> my God. <sup>35</sup> my Rock. <sup>36</sup> I will take refuge. <sup>37</sup> counsel. <sup>38</sup> and understanding. <sup>39</sup> my salvation. <sup>40</sup> אֱלִים gods.—\*See Pt. I., § 12.

## EXERCISE VI.

*(To be translated into Hebrew.)*

To me. To thee (*m.*). To thee (*f.*). To him. To her.  
 To us. To you (*m.*). To you (*f.*). To them (*m.*). To  
 them (*f.*).

In me. In thee (*m.*). In thee (*f.*). In him. In her.  
 In us. In you (*m.*). In you (*f.*). In them (*m.*). In  
 them (*f.*).



Like me. Like thee (*m.*). Like thee (*f.*). Like him. Like her. Like us. Like you (*m.*). Like you (*f.*). Like them (*m.*). Like them (*f.*).

From me. From thee (*m.*). From thee (*f.*). From him. From her. From us. From you (*m.*). From you (*f.*). From them (*m.*). From them (*f.*).

Thine (*m.*) (Hebr., *to Thee*) [am] I. And His (Hebr., *to Him*) [are] we. What<sup>1</sup> dost-thou-(*m.*)-here (Hebr., [*is there to thee here*]<sup>2</sup>)? There-is-not<sup>3</sup> one-calling<sup>4</sup> among-them (*m.*) (Hebr., *in them*). Hath-He-not-also-spoken-by-us (Hebr., *Whether not*<sup>5</sup> also<sup>6</sup> by<sup>7</sup> us hath-He-spoken<sup>8</sup>)? There-is-none<sup>3</sup> like it (*f.*) I-am-as-thou-(*m.*)-art (Hebr., *like me, like thee*). Thou-[art]-mightier-than-we (Hebr., *thou-art-mighty*<sup>9</sup> *from us*). No-one-of-us-will-withhold-his-sepulchre-from-thee (*m.*) (Hebr., *any-one*<sup>10</sup> *from-us his-sepulchre*<sup>11</sup> *will-not-withhold*<sup>12</sup> *from thee*). Thou-(*m.*)-shalt-not-be-afraid<sup>13</sup> of-them (*m.*) (Hebr., *from them*).

<sup>1</sup> מַה. <sup>2</sup> פֹּה. <sup>3</sup> אֵין. <sup>4</sup> קָרָא. <sup>5</sup> לֹא. <sup>6</sup> גַּם. <sup>7</sup> ב (the Prefix). <sup>8</sup> דִּבֶּר.  
<sup>9</sup> עֲצָמָתָ. <sup>10</sup> אִישׁ. <sup>11</sup> קִבְרוֹ. <sup>12</sup> לֹא יִבְלֶה. <sup>13</sup> לֹא תִירָא.

## EXERCISE VII. [AND VIII.]

(To be translated into Hebrew.)

Me.<sup>1</sup> Thee (*m.*). Thee (*f.*). Him. Her. Us. You (*m.*). You (*f.*). Them (*m.*). Them (*f.*).

With<sup>2</sup> me. With thee (*m.*). With thee (*f.*). With him. With her. With us. With you (*m.*). With you (*f.*). With them (*m.*). With them (*f.*).

To<sup>3</sup> me. To thee (*m.*). To thee (*f.*). To him. To her. To us. To you (*m.*). To you (*f.*). To them (*m.*). To them (*f.*).

Upon<sup>4</sup> me. Upon thee (*m.*). Upon thee (*f.*). Upon him. Upon her. Upon us. Upon you (*m.*). Upon you (*f.*). Upon them (*m.*). Upon them (*f.*).

<sup>1</sup> Table III. (1). <sup>2</sup> Tab. III. (2). [Also write these with **ע**ל, Tab. III. (3)] <sup>3</sup> אֵל. <sup>4</sup> עַל.

1 Table III. (1). 2 הִבְאֵתִי. 3 אֶל. 4 עַל. 5 אֶת [Table III. (2)]. 6 מָה.  
7 וְהָרְגוּ. 8 יָחִיג. 9 דִּבֶּר. 10 קִשּׁוֹת. 11 וַיִּהְיֶה. 12 מְרֻנָּלִים. 13 וְנֶאֱמַר. 14 בָּנִים.  
15 וַיִּתְּנָם. 16 וַיִּשְׁמְעוּ. 17 עִם (with the Def. Art.). 18 רֹאשׁ. 19 קָצִין.  
20 וַיִּבֹּא. 21 וַיֵּרָא. 22 וַיִּתְּנָהּ. 23 ל (the prefix). 24 מִלְּךָ.

## EXERCISE IX.

שִׁמְעֵ 1 יְיָ 2 קוֹלִי 3 : צוּרִי 4 אֵל 5 תִּתְּחַרֶּשׁ 6 מִמֶּנִּי 7 : וְזָמְרוּ 7  
לִי 8 חֲסִידָיו 9 וְהוֹדוּ 10 לְזִכְרִי 11 קְדָשׁוֹ 12 : וְשִׁמְעֵ 13 מֵהִיכָלוֹ 14  
קוֹלִי 3 : אֶת 15 קִלְךָ 3 שְׂמַעְתִּי 16 בְּגֶן 17 : וַיֹּאמֶר 18 שְׂאוֹל 19 הַקִּלְךָ 3 +

<sup>1</sup> Hear Thou. <sup>2</sup> See Vocab. p. 385.  
<sup>3</sup> קול a voice. <sup>4</sup> צור a rock. <sup>5</sup> not. [This with the next word, No. 6, signifies 'do not be silent.']. <sup>6</sup> See in No. 5. <sup>7</sup> sing ye hymns. <sup>8</sup> See No. 2 above, and p. 2 Note (ii). <sup>9</sup> הַקִּיר a saint (pl. הַקִּירִים). <sup>10</sup> and give thanks.  
<sup>11</sup> for a remembrance of. <sup>12</sup> קִדְּשׁ holiness [with aff. קִדְּשִׁי my..., etc.]. <sup>13</sup> may He hear. <sup>14</sup> הַיִּבֵּל a palace-temple. <sup>15</sup> The mark for a 'Definite object.' This word אֶת (or אֵת when unaccented as here) cannot be rendered by any word in English: it corresponds with the *Accusative form* in languages which have that form. <sup>16</sup> I heard. <sup>17</sup> גֶּן, גִּן, a garden. <sup>18</sup> and he said. <sup>19</sup> viz.. וַיֹּאמֶר

זֶה <sup>20</sup> בְּנִי <sup>21</sup> דָּוִד <sup>22</sup> : עֲצָם <sup>23</sup> מֵעֲצָמִי <sup>23</sup> וּבֶשֶׁר <sup>24</sup> מִבֶּשְׂרִי <sup>24</sup> :  
 וְאֶסְפֶּת <sup>25</sup> דִּגְנֶךָ <sup>26</sup> וְתִירֹשְׁךָ <sup>27</sup> וְיִצְהָרְךָ <sup>28</sup> : וַיֹּאמֶר <sup>18</sup> הַנְּמִיאִינִי <sup>29</sup>  
 נָא <sup>30</sup> מֵעַט <sup>31</sup> מִמֶּם <sup>32</sup> מִכֶּדֶךָ <sup>33</sup> : וַתִּמְהַר <sup>34</sup> וַתֵּרֶד <sup>35</sup> כֶּבֶדָּה <sup>33</sup> עַל <sup>36</sup>  
 יָדָהּ <sup>37</sup> : גַּם <sup>38</sup> לְגַמְלֶיךָ <sup>39</sup> אֲשָׁאֵב <sup>40</sup> : דּוּדֵי <sup>41</sup> יָרֵד <sup>42</sup> לִגְנוֹ <sup>17</sup> :  
 וַיָּבֹא <sup>43</sup> נֹחַ <sup>44</sup> וּבָנָיו <sup>45</sup> ..... אֹתוֹ <sup>46</sup> אֶל <sup>47</sup> הַתֵּבָה <sup>48</sup> : דִּרְכֵי <sup>49</sup> צִיּוֹן <sup>50</sup> +  
 אִיבֻלוֹת <sup>51</sup> ..... כְּהִנֵּה <sup>52</sup> + נְאֻנָּחִים <sup>53</sup> בְּתוֹלְתֶיהָ <sup>51</sup> + נִגּוֹת <sup>55</sup> וְהִיא <sup>56</sup>  
 מֵר <sup>57</sup> + לָהּ : הִנֵּה <sup>58</sup> כְּעֵינִי <sup>59</sup> עֲבָדִים <sup>60</sup> אֶל <sup>47</sup> יָר <sup>61</sup> אֲדִינֵהֶם <sup>62</sup>  
 כְּעֵינִי <sup>59</sup> נִשְׁפָּחָה <sup>63</sup> אֶל <sup>47</sup> יָר <sup>61</sup> גְּבֻרָתָהּ <sup>64</sup> בֵּן <sup>65</sup> עֵינֵינוּ <sup>59</sup> + אֶל <sup>47</sup>  
 יְיָ <sup>2</sup> : אֲלֵהֵינוּ <sup>66</sup> עַד <sup>67</sup> נִשְׁתַּחֲוֶנּוּ <sup>68</sup> : לֹא <sup>69</sup> מַחְשְׁבוֹתֵי <sup>70</sup>  
 + מַחְשְׁבוֹתֵיכֶם <sup>70</sup> : וְלֹא <sup>69</sup> דְּרָכֵיכֶם <sup>71</sup> + דִּרְכֵי <sup>72</sup> : מָלַךְ <sup>73</sup> אֱלֹהֶיךָ <sup>66</sup> :  
 וְהָיוּ <sup>74</sup> מְלָכִים <sup>75</sup> אֲמִנֶיךָ <sup>76</sup> וְשָׂרוֹתֵיהֶם <sup>77</sup> מִיִּנְקוֹתֶיךָ <sup>78</sup> : לֹא <sup>69</sup> כְּצוּרֵנוּ <sup>79</sup>  
 + צוּרָם <sup>79</sup> : בָּרְכִי <sup>80</sup> נַפְשִׁי <sup>81</sup> אֶת <sup>15</sup> יְיָ <sup>2</sup> : וְאַל <sup>82</sup> תִּשְׁכַּחַי <sup>83</sup> כָּל <sup>84</sup>  
 נְמוּלָיו <sup>85</sup> :

<sup>20</sup> this. <sup>21</sup> [O] my son. <sup>22</sup> David. <sup>23</sup> bone [pl. עֲצָמִים]. <sup>24</sup> בֶּשֶׁר flesh [with aff. בֶּשְׁרוֹ his..., etc.]. <sup>25</sup> and thou shalt gather. <sup>26</sup> דִּגְנֶךָ corn [דִּ, with Affixes].  
<sup>27</sup> תִּירֹשְׁךָ new wine. <sup>28</sup> יִצְהָר oil. <sup>29</sup> let me drink. <sup>30</sup> I pray. <sup>31</sup> a little.  
<sup>32</sup> water. <sup>33</sup> כֶּדֶךָ a pitcher. <sup>34</sup> and she hasted. <sup>35</sup> and she let down. <sup>36</sup> upon.  
<sup>37</sup> יָד a hand. <sup>38</sup> also. <sup>39</sup> גַּמְלֶיךָ a camel [pl. גַּמְלִים]. <sup>40</sup> I will draw. <sup>41</sup> דָּוִד a friend.  
<sup>42</sup> went down. <sup>43</sup> and he came. <sup>44</sup> viz. Noah [came]. <sup>45</sup> בָּנָיו sons.  
<sup>46</sup> אֹתוֹ with [w. aff. אֹתִי with me, etc.]. <sup>47</sup> to, into. <sup>48</sup> the ark. <sup>49</sup> [the] ways of.  
<sup>50</sup> Zion. <sup>51</sup> mourning. <sup>52</sup> כֹּהֵן a priest [pl. כֹּהֲנִים]. <sup>53</sup> sighing. <sup>54</sup> בְּתוֹלָה a virgin.  
<sup>55</sup> afflicted. <sup>56</sup> and as for her. <sup>57</sup> bitterness. <sup>58</sup> behold. <sup>59</sup> עֵינֵי eyes of [dual עֵינִים eyes].  
<sup>60</sup> servants. <sup>61</sup> hand of. <sup>62</sup> אֲדִינֵם (pl. form of אָדוֹן) a master. <sup>63</sup> a woman-servant.  
<sup>64</sup> גְּבֻרָה a mistress [also גְּבֻרָתִי, with aff. גְּבֻרָתִי my..., etc.]. <sup>65</sup> so. <sup>66</sup> אֱלֹהִים God [a plural form]. <sup>67</sup> until. <sup>68</sup> that He pity us.  
<sup>69</sup> לֹא not. <sup>70</sup> מַחְשְׁבָהּ a thought [מַחְשָׁהּ, with Affixes]. <sup>71</sup> your (m.) ways.  
<sup>72</sup> דְּרָכֶיךָ ways. <sup>73</sup> hath reigned. <sup>74</sup> and they shall be. <sup>75</sup> viz. kings [shall be].  
<sup>76</sup> אֲמִנִים nursing-fathers. <sup>77</sup> שָׂרָה a princess. <sup>78</sup> מִיִּנְקָה a nursing-mother.  
<sup>79</sup> צוּר a rock. <sup>80</sup> bless-thou (f.). <sup>81</sup> [O] my soul. <sup>82</sup> (with <sup>83</sup>) and forget not [Cp. No. 5, above]. <sup>84</sup> all. <sup>85</sup> נְמוּלָה a benefit.

NOTE. לֹא (not) may be remembered now.

## EXERCISE X.

(To be translated into Hebrew.)

His horse.<sup>1</sup> Thy (m.) horse. My horse. Their (m.) horse.  
Your (m.) horse. Our horse. His horses. Thy (m.) horses.  
My horses. Their (m.) horses. Your (m.) horses. Our  
horses.

My friend<sup>2</sup> [is] mine (Heb., to<sup>3</sup> me). In thy (m.) friend.  
Like thy (f.) friend. To his friend. From her friend. And  
from our friend. And to your (m.) friend. And like your (f.)  
friend. And to their (m.) friend. And in their (f.) friend.  
And my friends. Whether thy (m.) friends? Thy (f.) friends.  
His friends. Her friends. Our friends [are] your (m.)  
friends. Among<sup>4</sup> your (f.) friends [are] their (m.) friends  
and their (f.) friends.

His bride.<sup>5</sup> My bride [is] like her. Like thy (m.)  
bride [is] she. The brides. Their (m.) brides. Your (m.)  
brides and our brides.

My riddle.<sup>6</sup> Her riddles. Thy (f.) riddles. Their (f.)  
riddles. Your (m.) riddle. Our riddle. Their (m.) riddle.  
And in his riddle.

Her lamp.<sup>7</sup> From her lamps. To my lamps. In thy (f.)  
lamps. And like your (m.) lamps. Their (f.) lamps.  
Whether<sup>8</sup> his lamps? Whether like our lamps [are] thy (f.)  
lamps?

His eye.<sup>9</sup> In his eyes. Like their (f.) eyes. In our eyes.  
And in her eyes. Thy (m.) eye. His eyes. Thy (f.) eyes.  
Her eye. Your (m.) eyes.

<sup>1</sup> סוס (Plur. סוסים horses). <sup>2</sup> דור (Plur. דורים friends). <sup>3</sup> ל (the Prefix).  
<sup>4</sup> ב (the Prefix). <sup>5</sup> בלה (Plur. בלות brides). <sup>6</sup> חידה (Plur. חידות riddles).  
<sup>7</sup> נר (Plur. נרות lamps). <sup>8</sup> ה (the Interrogative Prefix). <sup>9</sup> עין (w. aff. עיני my  
eye, etc.; Dual עינים eyes, w. aff. עיני my eyes, etc., — Table VII.).



## SECTION IV.

THE RELATIVE PRONOUN **אֲשֶׁר**.

23. The word **אֲשֶׁר** stands for the Relative Pronouns *who, which, that*; and is the same in form for all Persons, Genders, and Numbers; thus,—

הָאִישׁ אֲשֶׁר בָּא	<i>the man WHO came.</i>
הָאִשָּׁה אֲשֶׁר בָּאָה	<i>the woman WHO came.</i>
הָאֲנָשִׁים אֲשֶׁר בָּאוּ	<i>the men WHO came.</i>
הַנָּשִׁים אֲשֶׁר בָּאוּ	<i>the women WHO came.</i>
הַדָּבָר אֲשֶׁר רָאִיתִי	<i>the thing WHICH (OR THAT) thou sawest.</i>
הַדְּבָרִים אֲשֶׁר רָאִיתִי	<i>the things WHICH (OR THAT) I saw.</i>

24. The Oblique forms *in whom* (or *which*), *to whom* (or *which*), *from whom* (or *which*), are expressed by **אֲשֶׁר** followed by a *Personal Pronoun attached to a Particle*; thus, for instance, [Is. xlix. 3] “O Israel, **IN WHOM** [אֲשֶׁר בְּךָ, lit., WHO IN-THEE (*m.*)] I will be glorified;” [Deut. iv. 8] “A nation **TO WHICH** [אֲשֶׁר לוֹ, lit., WHICH TO IT (*m.*)] there-are-statutes and judgments,” etc.; [Ps. xcv. 5] “**TO WHOM** [אֲשֶׁר לוֹ, lit., WHO TO-HIM (*belongs*)] the sea,” etc.

[Note—(a.) This is the *full* expression. The **אֲשֶׁר** is sometimes omitted. See § 31.

(b.) The word involving the Personal Pronoun is *separated* from the **אֲשֶׁר** very often. See more, below. N.B. This separation should always take place in Composition, except where there is Emphasis on the Person.]

25. The full Table for *In whom* (for all Persons, Genders and Numbers) is obtained by simply placing **אֲשֶׁר** before the several expressions in Table II. (i.), as follows,—

1 pers.		2 pers.	3 pers.
(a.) -In whom (or which)	Singular. {	(m.) (p. : בָּךְ ; בְּךָ) אֲשֶׁר בָּךְ	(m.) אֲשֶׁר בּוֹ
		(f.) אֲשֶׁר בָּךְ	(f.) אֲשֶׁר בָּהּ
	Plural. {	(m.) אֲשֶׁר בָּכֶם	(m.) אֲשֶׁר בָּהֶם
		(f.) אֲשֶׁר בָּכֶן	(f.) אֲשֶׁר בָּהֶן

Similarly, full Tables may be formed ( $\beta$ ) for *to whom* (or *which*), ( $\gamma$ ) for *like whom* (or *which*), and ( $\delta$ ) for *from whom* (or *which*), by placing אֲשֶׁר before the several expressions in Table II. (2), (3), and (4), respectively. And so, too, in the case of Tables III. and IV.

26. Similarly, Table V. with אֲשֶׁר gives the several forms for *WHOSE song*, and *WHOSE songs*; and so for any other Noun; thus, [Job v. 5, (E.V.)] “*WHOSE harvest* [אֲשֶׁר קָצִירוֹ] (lit., *WHO HIS harvest*);” [Deut.viii.9] “*A land WHOSE stones* [אֲשֶׁר אֲבָנֶיהָ] (lit., *WHICH HER stones*),” etc.; [Jer. xxxii. 19] “*Thou WHOSE eyes* [אֲשֶׁר עֵינֶיךָ] (lit., *WHO THINE eyes*) are-open on all-the-ways-of the-children-of men.” So [Ps. xcv. 4] “*In WHOSE hand* [אֲשֶׁר בְּיָדוֹ] (lit., *WHO in HIS hand*) are-the secret-depths of earth,” etc.

27. Table III. (1), with אֲשֶׁר, gives the *Objective Relative Pronouns* *whom* (or *which*), viz., אֲשֶׁר אוֹתוֹ *whom* (lit., *who him*), אֲשֶׁר אֹתָהּ *whom* (lit., *who her*), אֲשֶׁר אֹתְךָ *whom* (lit., *who thee, m.*), אֲשֶׁר אֹתִי *whom* (lit., *who me*)\*, etc. [So, for *with whom*, on *whom*, etc.].

\* Thus Gen. xlv. 4, “I am Joseph your brother *WHOM ye sold* [אֲשֶׁר מָכַרְתֶּם] (lit., *WHO ye-sold ME*),” etc. So, too, when the Personal Pronoun is expressed by an *Affix attached to a Verb* (§ 13,  $\beta$ ); thus, Gen. xxvii. 27, etc. See more, hereafter.



28. These *Objective Personal Pronouns* are often dropped, and then the **אֲשֶׁר** by itself stands for *whom* (or *which*) in the several Persons, Genders and Numbers; thus [Gen. xxii. 2] “Take now thy son, thine only-son, *whom* [\***אֲשֶׁר**] thou lovest,” etc., and [Gen. xiii. 15] “all the land *which* [**אֲשֶׁר**] thou seest,” etc.; and many others.

29. In all the cases of §§ 24—27, the word involving the Personal Pronoun is generally† *separated from* the **אֲשֶׁר** by a word or words—especially by the Verb.—Thus, for instance, [Gen. xxi. 23] “the land *IN WHICH thou-hast-sojourned* [**אֲשֶׁר גִּרְתָּהּ בָּהּ**, lit., *WHICH thou-hast-sojourned IN IT*];” and so [Gen. xxviii. 13] “the land *ON WHICH thou art-lying* [**אֲשֶׁר אַתָּה שֹׁכֵב עָלֶיהָ**, lit., *WHICH thou art-lying ON IT*],” and so [Nu. xxii. 30] “Am not I thine ass *ON WHICH thou-hast-ridden* [**אֲשֶׁר רָכַבְתָּ עָלַי**, lit., *WHICH thou-hast-ridden ON ME*];” [Job iv. 19] “*WHOSE-foundation is-in-the-dust* [**אֲשֶׁר יְסוֹדָם בְּעָפָר יְסוֹדָם**, lit., *WHO in-the-dust IS-THEIR-foundation*];” [Is. xlix. 23] “I *THOSE-WAITING-FOR-WHOM shall not be ashamed* [**אֲשֶׁר לֹא יִבְשׁוּ קוֹנָי**, lit., *WHO not-shall-be-ashamed MY-WAITERS*].”

30. Similarly, (α.) **אֲשֶׁר** *which*, followed by **שָׁם** *there*, stands for *where*; thus [Gen. ii. 11] “*WHERE* [**אֲשֶׁר שָׁם הָהָר**, lit., *WHICH THERE*] [*there is*] gold.” But

(β.) The **אֲשֶׁר** and the **שָׁם** are generally separated (as in § 29) by a word or words—especially by the verb—thus [Gen. xix. 27] “the place *WHERE he stood* [**אֲשֶׁר עָמַד שָׁם**, lit., *WHICH he stood THERE*],” etc.

(γ.) So **אֲשֶׁר** *which* before **מֵשָׁם** *from there* (or *thence*) stands for *whence*; thus [Gen. xxiv. 5] “unto the land *WHENCE thou-camest-forth* [**אֲשֶׁר יָצָאתָ מֵשָׁם**, lit., *WHICH thou-camest-forth THENCE*],” etc.

(δ.) So also **אֲשֶׁר** *which*, before **שָׁמָּה** *thither*, stands for *whither*; thus, [Nu. xiv. 24] “and I will bring him into the land *WHITHER he-came* [**אֲשֶׁר בָּא שָׁמָּה**, lit., *WHICH he-came THITHER*].”

(ε.) The **שָׁם**, **שָׁמָּה**, are sometimes omitted; as, for instance, in Nu. xiii. 27.

31. The **אֲשֶׁר** is often omitted, as [Gen. xlii. 28] “What

\* Instead of **אֲשֶׁר אֵתוּ**.

† Instead of **אֲשֶׁר אֵתָהּ**.

‡ Except in the case of *Emphasis* on the Personal Pronoun.

is this, God hath done to us?" instead of "WHICH [אֲשֶׁר] God hath done to us?"; [Lam. iii. 1] "I-am the-man HATH-SEEN affliction," instead of "WHO [אֲשֶׁר] HATH-SEEN," etc.\* So [Ps. xviii. 3] "my God, my Strength, IN WHOM *I-will-trust*" (E.V.) [אֲשֶׁר אֶחָסֶה בּוֹ, short for אֲשֶׁר אֶחָסֶה לוֹ]. So לוֹ for לוֹ in Ps. xxxii. 1, "TO WHOM [He will not impute iniquity]." And so [Ps. lxxxiii. 19] "Thou WHOSE NAME [שְׁמִי, short for אֲשֶׁר שְׁמִי], etc.", and many others.

[Note (a.) אֲשֶׁר is often used, like the Conjunction + בִּי, for 'that' (Conjunctive), 'for,' 'because,' etc. Thus [Gen. xi. 7] "THAT [אֲשֶׁר] they may not understand," etc.; [Ex. xi. 7] "THAT [אֲשֶׁר] He will separate," etc.; and many others.

(b.) Conversely בִּי is sometimes said to have the value of the Relative אֲשֶׁר. See 'Particles,' hereafter.

(c.) The prefixes וּבְכֻלָּם may stand before אֲשֶׁר; thus,—

(i.) With the *Relative-Pronoun* value of אֲשֶׁר, we have וְאֲשֶׁר, and who, etc., בְּאֲשֶׁר (as in Is. lvi. 4, lxv. 12, lxvi. 4), לְאֲשֶׁר (as in Job xxix. 25, etc.), לְאֲשֶׁר (as in Genesis xliii. 16, etc.), מֵאֲשֶׁר (as in Isaiah xlvii. 13, etc.). So אֵת אֲשֶׁר that (Objective) which, and whatsoever (Obj.), whom, whosoever, etc.

(ii.) With the *Conjunctive* value of אֲשֶׁר, we have בְּאֲשֶׁר in that, בְּאֲשֶׁר, lit., as that (very frequently for as, according as, and when), לְאֲשֶׁר for that, מֵאֲשֶׁר from [the time] that (= since), etc.

(d.) The prefixes וְ, and וְ,† followed by Dagesh Forte, stand for the *Conjunctive* אֲשֶׁר; and the latter, וְ (followed by Dagesh Forte), often for the *Relative Pronoun*.

(e.) When prefixed to a word of which the first letter does not receive Dagesh, — וְ becomes וְ; but וְ remains וְ (no compensation being made for the Dagesh).

(f.) We have also the compound prefixes בְּשֶׁ (once), and בְּשֶׁ like בְּאֲשֶׁר, and בְּשֶׁ like בְּאֲשֶׁר.

(g.) The word בְּשֶׁל (Eccles. viii. 17) is generally supposed to be made up of וְ (for אֲשֶׁר) followed by ל to, and preceded by ב in. So בְּשֶׁלִּי (Jon. i. 12) is taken for בְּאֲשֶׁר לִי; and בְּשֶׁלְּמִי (Jon. i. 7) for בְּאֲשֶׁר לְמִי (Jon. i. 8)].

\* It will be seen that in the first two examples the אֲשֶׁר understood is that of § 23; and, in the following examples, that of §§ 24 etc. [In English the Relative Pronoun is often left out, when, as in the first example (§ 31), it is the Object; but not often when, as in the second, it is the Subject.]

† See 'List of Particles,' hereafter.

‡ Supposed by many to be a Contraction for אֲשֶׁר.

## EXERCISE XI.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (a—ε).

אֲנִי + יי' אֱלֹהֵיכֶם<sup>2</sup> אֲשֶׁר הוֹצֵאתִי<sup>3</sup> אֶתְכֶם מִצִּיפֹן<sup>4</sup> מִצִּיפֹן<sup>5</sup> :  
הָאָרֶץ אֲשֶׁר אָתָּה + בָּא<sup>6</sup> שָׁמָּה<sup>7</sup> לְרִשְׁתָּהּ<sup>8</sup> לֹא בְּאֶרֶץ<sup>9</sup>  
מִצְרַיִם<sup>10</sup> + הוּא<sup>11</sup> אֲשֶׁר יֵצְאתֶם<sup>12</sup> מִשָּׁם<sup>13</sup> : אֶרֶץ אֲשֶׁר יי'  
אֱלֹהֶיךָ<sup>14</sup> + הִרְשָׁה<sup>15</sup> אֶתָּה : אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָתָהּ<sup>16</sup> \* תֹּאכַל<sup>17</sup>  
בָּהּ לֶחֶם<sup>18</sup> לֹא תִחְסַר<sup>19</sup> כֹּל<sup>20</sup> בָּהּ : אֶרֶץ אֲשֶׁר אֲבִינֶיהָ<sup>21</sup>  
בְּרוֹל<sup>22</sup> וּמִהֲרָרֶיהָ<sup>23</sup> תִּחְצַב<sup>24</sup> נְחֹשֶׁת<sup>25</sup> : אֲשֶׁר־יִי<sup>26</sup> הַגּוֹי<sup>27</sup> אֲשֶׁר יי'  
+ אֱלֹהֵיוֹ<sup>28</sup> הָעָם<sup>29</sup> בָּחַר<sup>30</sup> לְנַחֲלָה<sup>31</sup> לוֹ : הַמָּקוֹם<sup>32</sup> אֲשֶׁר אָתָּה +  
עוֹמֵד<sup>33</sup> עָלָיו אֲדַמַּת<sup>34</sup> קִדְשׁ<sup>35</sup> הוּא + : הָאָרֶץ אֲשֶׁר אָתָּה +  
שֹׁכֵב<sup>36</sup> עָלֶיהָ לֶךְ אֶתְנַנֶּה<sup>37</sup> : יִשְׂרָאֵל<sup>38</sup> אֲשֶׁר בָּךְ אֶתְפָּאֵר<sup>39</sup> :  
יי' + אֲתוֹ וְכֹל<sup>40</sup> אֲשֶׁר הוּא + עֲשֵׂה<sup>41</sup> יי' + מִצְלִיחַ<sup>42</sup> : כָּכָה<sup>43</sup>  
יַעֲשֶׂה<sup>44</sup> לְאִישׁ<sup>45</sup> אֲשֶׁר הַמֶּלֶךְ<sup>46</sup> + חֲפִיץ<sup>47</sup> בִּיקְרוֹ<sup>48</sup> : הִקְמַתִי<sup>49</sup>  
אֶת בְּרִיתִי<sup>50</sup> אִתָּם לְתַת<sup>51</sup> לָהֶם ... אֶת אֶרֶץ מְגֻרֵיהֶם<sup>52</sup> \* אֲשֶׁר

<sup>1</sup> See Vocabulary, p. 385. <sup>2</sup> אֱלֹהִים God [a Noun of the Plural form, see Table V. (ii.)]. <sup>3</sup> [I]-brought-out. <sup>4</sup> אֶרֶץ a land, earth, (also *land of*). [With the 'definite article' הָאָרֶץ.] In Pause אֶרֶץ. <sup>5</sup> Egypt. <sup>6</sup> coming. <sup>7</sup> thither. <sup>8</sup> to-possess-it. <sup>9</sup> See Table I., Note 1. <sup>10</sup> Ye-came-out. <sup>11</sup> thence (lit., *from there*). <sup>12</sup> caring-for. <sup>13</sup> in-poverty. <sup>14</sup> thou-shalt-eat. <sup>15</sup> bread. <sup>16</sup> thou-shalt-lack (with לֹא, *thou shalt NOT lack*). <sup>17</sup> anything. <sup>18</sup> אֲבִינִים stones (fr. אָבֵן). <sup>19</sup> iron. <sup>20</sup> הַרְרִים mountains (§ 31). <sup>21</sup> thou-mayest-dig. <sup>22</sup> brass (E.V.). <sup>23</sup> blessed-is (lit., O-the-happiness-of!) <sup>24</sup> גּוֹי a nation. <sup>25</sup> עם עם with 'definite article') a people. <sup>26</sup> He-hath-chosen (§ 31). <sup>27</sup> for-an-inheritance. <sup>28</sup> מָקוֹם a place. <sup>29</sup> standing. <sup>30</sup> ground of. <sup>31</sup> holiness. <sup>32</sup> lying. <sup>33</sup> I-will-give-it. <sup>34</sup> Israel. <sup>35</sup> I-will-glorify-Myself. <sup>36</sup> and-everything. <sup>37</sup> doing. <sup>38</sup> making-to-prosper. <sup>39</sup> כָּכָה thus. <sup>40</sup> shall-be-done. <sup>41</sup> אִישׁ a man. <sup>42</sup> מֶלֶךְ a king. <sup>43</sup> delighting. <sup>44</sup> יָקָר honour, glory, brightness. <sup>45</sup> I-have-established. <sup>46</sup> My-Covenant. <sup>47</sup> to-give. <sup>48</sup> their-(m.)-sojournings.

גָּרוּ<sup>49</sup> בָּהֶם : אֲנִי + יִי אֲשֶׁר לֹא יִבְשׁוּ<sup>50</sup> קוֹי<sup>51</sup> : אֱלִי<sup>52</sup> צוּרִי<sup>53</sup>  
 אַחֲסֶה<sup>54</sup> בּוֹ : אֲשֶׁר בִּידִי<sup>55</sup> מַחְקָרִי<sup>56</sup> אֶרֶץ<sup>57</sup> : אֲשֶׁר עֵינֶיךָ<sup>57</sup> +  
 פְּקָחוֹת<sup>58</sup> עַל כָּל- + דְּרָכֵי<sup>59</sup> בְּנֵי אָדָם<sup>60</sup> : זָכֹר<sup>62</sup> עֲדַתְךָ<sup>63</sup> קְנִיתִי<sup>64</sup>  
 קָדָם<sup>65</sup> : אֲשֶׁרִי<sup>23</sup> הָעָם<sup>25</sup> שָׂכַכָּה<sup>39</sup> לוֹ אֲשֶׁרִי<sup>23</sup> הָעָם<sup>25</sup> שְׁנֵי<sup>1</sup>  
 אֱלֹהֵי<sup>2</sup> :

<sup>49</sup> they-sojourned. <sup>50</sup> they-shall-be-ashamed (with לֹא *they shall not*, etc.).  
<sup>51</sup> those-waiting-for-Me. <sup>52</sup> my God. <sup>53</sup> my Rock. <sup>54</sup> I will trust. <sup>55</sup> יִי a  
 hand. <sup>56</sup> [the] secret-depths-of. <sup>57</sup> עֵין an eye, Dual עֵינִים. \* <sup>58</sup> Opened, open.  
<sup>59</sup> [the] ways of. <sup>60</sup> [the] children-of. <sup>61</sup> Adam, man (generally). <sup>62</sup> remember.  
<sup>63</sup> עֲדָה a congregation [with Affix עֲדָתוֹ *his*, etc.]. <sup>64</sup> Thou didst own (§ 31).  
<sup>65</sup> of old.

\* For the ך, as 'Defective Shurik,' see Pt. I. § 14.

+ כל all, כָּל as p. 14 (\*).

## EXERCISE XII.

(To be translated into Hebrew.)

\* \* For the plan of the Exercise, see § 11 (ζ—μ).

Thy (*m.*) sojourner<sup>1</sup> who [is] within<sup>2</sup> thy gates.<sup>3</sup> The  
 thing<sup>4</sup> which thou (*m.*) [art] doing.<sup>5</sup> A man<sup>6</sup> in-whom-  
 there-is-Spirit (Hebr., *who Spirit<sup>7</sup> in<sup>2</sup> him*). Ye (*m.*) to-  
 whom-I-have-given (Hebr., *who I-have-given<sup>8</sup> to<sup>9</sup> you*) the  
 land.<sup>10</sup> I [am] Joseph<sup>11</sup> whom-ye-sold (Hebr., *who ye-sold<sup>12</sup> me<sup>13</sup>*). The land<sup>10</sup> from-which-I-came-forth (Hebr., *which I-  
 came-forth<sup>14</sup> from<sup>15</sup> it (f.)*). A land<sup>10</sup> unto-which-I-will-bring-  
 you (*m.*) (Hebr., *which I-will-bring<sup>16</sup> you<sup>13</sup> unto<sup>17</sup> it (f.)*).  
 A land it (*f.*) [is] like-which-there-is-not (Hebr. *which there-*

1 גָּר. 2 ב prefix. 3 שְׁעָרִים (Table V. (ii.)). 4 דְּבָר. 5 עֲשֶׂה. 6 אִישׁ.  
 7 רוּחַ. 8 נַתַּתִּי. 9 ל (Table II.). 10 אֶרֶץ. (אֶת with 'def. art.'). 11 יוֹסֵף.  
 12 מִכְרֵתִים. 13 Table III. (1). 14 יֵצְאתִי. 15 Table II. (4). 16 אָבִיא. 17 Table IV. (1).



*is-not*<sup>18</sup> *like*<sup>19</sup> *it*). Every-one<sup>20</sup> with-whom-it-was found (Hebr., *who it-was-found*<sup>21</sup> *with*<sup>22</sup> *him*). The horse<sup>23</sup> upon-which-he-rode (Hebr., *which he-rode*<sup>24</sup> *upon*<sup>25</sup> *him*). The land<sup>10</sup> upon-which-thou-art-lying (Hebr., *which thou*<sup>\*</sup>*art-lying*<sup>26</sup> *upon*<sup>25</sup> *it*). The servants<sup>27</sup> with-whom-he-was-angry (Hebr., *who he-was-angry*<sup>28</sup> *upon*<sup>25</sup> *them* (m.)). The man<sup>6</sup> in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> *the cup*<sup>30</sup> *in*<sup>2</sup> *his hand*<sup>31</sup>). Thou (m.) in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> *the cup*<sup>30</sup> *in*<sup>2</sup> *thy hand*<sup>31</sup>). I in-whose-hand-the-cup-was-found (Hebr., *who was-found*<sup>29</sup> *the cup*<sup>30</sup> *in*<sup>2</sup> *my hand*<sup>31</sup>). I-will-comfort-thee<sup>32</sup> [O] Zion<sup>33</sup> in-whom-I-have-delighted (Hebr., *who I-have-delighted*<sup>34</sup> *in thee* (f.)), unto-whom-shall-come (Hebr., *who there-shall-come*<sup>35</sup> *unto*<sup>17</sup> *thee*) the-wealth-of<sup>36</sup> heathen-nations,<sup>37</sup> and within<sup>2</sup> whose borders<sup>38</sup> shall-no-more-come-any-foe<sup>39</sup>; whose walls<sup>40</sup> they-may-call<sup>41</sup> 'Safety,'<sup>42</sup> whose Saviour<sup>43</sup> I [am], saith<sup>44</sup> thy God<sup>45</sup>.

18 אֵין. 19 Table II. (3.). 20 כָּל. 21 נִמְצָא. 22 Table III. (2). 23 סוּס. 24 רָכַב. 25 Table IV. (2). 26 שָׁכַב. 27 עֲבָדִים. 28 קָצַף. 29 נִמְצָא. 30 גָּבִיעַ. 31 יָד. 32 אֲנַחְמֶךָ. 33 צִיּוֹן. 34 חֲפָצְתִּי. 35 יָבוֹא. 36 חֵיל. 37 גּוֹיִם. 38 גְּבָלִים (Table V. (ii.)). 39 עוֹד כָּל צָר. 40 חֲמוֹת (Table VI. (ii.)). 41 יִקְרָא. 42 יִשְׁעָה. 43 מוֹשִׁיעַ. 44 אֶמַר. 45 אֱלֹהִים (See Exerc. XI., Note 2).

## SECTION V.

## DEMONSTRATIVE PRONOUNS.

32. The Demonstrative Pronouns are—

I.\* זה *this (m.)*, זאת *this (f.)*, אלה *these (m.)*, אלה *these (f.)*; \* not neg

II. הוא *that (m.)*, היא *that (f.)*, הן or הם *those (m.)*, הן *those (f.)*.

Thus:	זה האיש <i>this [is] the man;</i>	הוא האיש <i>that [is] the man;</i>
	זאת האישה <i>this [is] the woman;</i>	היא האישה <i>that [is] the woman;</i>
	אלה הנערים <i>these [are] the boys;</i>	הנערים (הם) or הן <i>those [are] the boys;</i>
	אלה הנערות <i>these [are] the girls.</i>	הנערות <i>those [are] the girls.</i>

[N.B.—The Demonstrative Pronouns *that, those*, are (as the Reader sees) represented in Hebrew by the 3rd Person-Pronouns in § 9.]

There is an *Adjectival* use of these Pronouns, which will be mentioned in Section IX. on Pronouns-Adjective.

33. זה stands sometimes for *such*, and sometimes for *thus*. See more hereafter.

34. (α.) With the Prefixes **ובכל**, we find—

(1) וזה, וזאת, ואלה;

(2) בזה (once בזה 1 S. xxi. 10), בזאת, באלה, באלה;

(3) בזה, בזאת, באלה, באלה;

(4) לזה, לזאת, לאלה, לאלה.

(β.). With the Prefix **מ**, we have מזה, מזאת, מאלה.

[Note.—No special Exercise need be given on this Section.]

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\* The less frequent forms הַזֶּה  *masc.*, הֵלֵךְ (also הָלַךְ) both  *masc. and fem.*, and זֶה (also זֹו and הֵלֵךְ)  *fem.*, for the Singular, — and אֵלֵּל for the Plural, — must be dealt with elsewhere rather than here.



## SECTION VI.

## INTERROGATIVE PRONOUNS.

35. The Interrogative Pronouns are—

(i.). מִי *who*?, (ii.). מַה (also מָה and מֶה) *what*?\*

[These Pronouns are sometimes used *non-interrogatively*, also.]

36. These words are *themselves Indeclinable*; but they may receive prefixes; thus,—

(i.). from מִי we have מִימִי (‡ § 3. c. ii., above), בְּמִי, לְמִי, מִמִּי,—  
(ii.). from מַה, מָה and מֶה we have—

(a.) וּמָה, וּמֶה, וּמִמֶּה;

(β.) בְּמָה (and בְּמֶה) ‡;

(γ.) בְּמֶה (and בְּמִמֶּה) §;

(δ.) לְמָה and לְמֶה|| (also לְמִמֶּה).

[Note.—(a.) For expressing *Whose?*,—either

(i.) ל is prefixed to מִי; thus, [Gen. xxxii. 18] מִי אַתָּה *whose art thou?*, or

(ii.) A word is placed in *close structural connection* with מִי, — as, for instance, בֶּן מִי in [1 S. xvii. 58] *whose son?* (lit., *son-of whom*, — see below § 52.

(iii.) מִי אֵת stands for *whom?* (Objective), as in 1 S. xii. 3 “*whom have I oppressed?*” —

(β.) מַה is often read closely with the next word as in מַה-לִּי Ju. xi. 12 [almost as מִלִּי, comp. the כְּתִיב in Ex. iv. 2 and Is. iii. 15]. And so מָה before א and ר, and מֶה before ה etc., may be said to be as the ה & הֶ in § 6 (b—d). But N.B. מֶה occurs also (as in Ps. iv. 3) before כ, etc.

(γ.) No special Exercise need be given on this Section.]

\* Also, מַה stands sometimes for *how!* as in [Ps. cxxxiii. 1] “Behold, how good and how pleasant (מַה טוֹב וּמַה נְּעִים) is the dwelling of brethren in unity.” (β)

† Also מִי וּמִי in the phrase מִי וּמִי (lit., *who and who?*) Ex. x. 8.—Compare Obs. XVI, p. 179.

‡ Used for *whereby?* (lit., *in the what?*)

§ Used for *how much?*, *how many?* (lit., *like the what?*).

|| Used for *why? wherefore?* Observe the two different positions of the Accent.—Also מַה is sometimes used for *why?*

## SECTION VII.

## NOUNS-SUBSTANTIVE.

37. In regard to 'Gender,' 'Number' and 'Case,' — there are in Hebrew—

- (i.). Only the Masculine and Feminine 'Genders' (§ 10);
- (ii.) The Singular and Plural 'Numbers,'—also the Dual for *some* Nouns-Substantive;
- (iii.). No 'Cases,' properly, according to the usual application of the Term.

38. Names of men, and words expressing males and functions of males, are Masculine.

Names of women, and words expressing females and functions of females, are Feminine.

There is great freedom in regard to the Gender of Nouns-Substantive expressing inanimate things, — there being really no *reason* why such should be limited to either one or the other. The *usage* of the Language in regard to any particular word must, of course, be attended to in Composition. There are, however, certain special Marks for the MASCULINE PLURAL, and for the FEMININE SINGULAR and PLURAL; as follows,—

39. (α.) In the SINGULAR Number there is no distinguishing mark\* for the Masculine Gender. But

(β.) for the PLURAL Masculine the distinguishing mark is the termination יִם; thus, (1) (from שִׁיר *a song*) שִׁירִים *songs*; (2) (from כּוֹכַב *a star*) כּוֹכָבִים *stars*.

\* It may be said that,

(i.) Most Hebrew Nouns, which *have no special Feminine form*, are Masculine. But it must be borne in mind that,

(ii.) There are exceptions to (i.).

(γ.) Many words undergo a change of vocalisation on receiving this termination; thus (1) (from דְּבָר *a word*) דְּבָרִים *words*; (2) (from מֶלֶךְ *a king*) מְלָכִים *kings*; (3) (from נָעַר *a boy*) נְעָרִים; (4) (from חֹדֶשׁ *a month*) חֳדָשִׁים.

(δ.) Some undergo still further change; thus, הָ at the end of the word in the Singular is *replaced by* הִם for the Plural, — as (from מַעֲשֵׂה *a deed*) מַעֲשִׂים *deeds*.

40. There is a special distinguishing mark for the Feminine in the SINGULAR — viz., the accented termination הָ; thus,

(α.) (from דֹּד *an uncle*) דּוֹדָה *an aunt*; (from גִּבּוֹר *a lord*) גִּבּוֹרָה *a lady*.

(β.) Some words undergo a change of vocalisation on receiving this הָ; thus, (1) (from פָּר *a bullock*) פָּרָה *a cow*; (2) (from נָעַר *a boy*) נַעֲרָה *a girl*.

(γ.) Some undergo still further change; thus, הָ, at the end of the Masculine word is *replaced by* הָ for the Feminine — as (from רֹעֶה *a shepherd*) רֹעֶה *a shepherdess*.

41. The mark for the FEMININE PLURAL is הִן (or הֵן), which *replaces* the הָ of the Singular; thus, פָּרוֹת *cows* [§ 40 (β, 1)]. And some words undergo some change; thus, (1) (from מַלְכָּה *a queen*) מַלְכוֹת *queens*; (2) (from נַעֲרָה *a girl*) נַעֲרוֹת *girls*.

N.B.—There are some other terminations for Feminine Nouns, as will be seen in the Section on Nouns in Pt. II.

42. There are Feminine Nouns which are not formed from the corresponding Masculine Nouns, and have no distinguishing mark; thus, אִם *a mother* (אָב *a father*); רְחֵל *an ewe* (אֵיל *a ram*).

43. Some Masculine Nouns take the Feminine mark of Plural; thus אָב *a father*, plu. אָבוֹת; שֵׁם *a name*, plu. שְׁמוֹת.

44. Some Feminine Nouns take the Masculine form of Plural; thus, דְּבוּרָה *a bee* (also *Deborah*), plu. דְּבוּרִים *bees*; רַחֵל *an ewe* (also *Rachel*), plu. רַחֲלִים *ewes*.

45. Some Nouns have *both* of the Plural forms; thus, אֶלְמִים and אֶלְמוֹת *sheaves* (from אֶלְמָה *a sheaf*). So יְדוּרִים\* and דּוֹרוֹת (from דּוֹר *a generation*.)

46. The mark for the DUAL is יָם־ (in Pause : יָם־), which is the same for both Genders.

(α.) Some Nouns do not change on receiving this termination; thus, (1) (from יָד *a hand*) יָדַיִם *hands*; (2) (from שׁוֹק *a leg*) שׁוֹקַיִם *legs*.

(β.) Some undergo a change; thus, (1) (from עֵין *an eye*) עֵינַיִם *eyes*; (2) (from רֶגֶל *a foot*) רַגְלַיִם *feet*.

(γ.) The termination ה־ (in the Singular) is replaced by ת־, after which the Dual termination יָם־ is added; thus, (1) (from שָׁנָה *a year*) שְׁנַתַּיִם *two years — a couple of years*; (2) (from שִׁפָּה *a lip*) שִׁפְתַּיִם *lips* (the upper and lower).

47. The Dual, in Hebrew, is *chiefly* used as a special Plural (if one may say so) for things ‘double’ or ‘in pairs,’—as *scales-of-a-balance, tongs, ears, eyes, nostrils, hands, wings, feet*, etc. Such generally have no other form for the expression of ‘more than one,’ and we find therefore the *Dual* form with Numerals other than ‘two;’ as in “*four feet*,” “*six wings*,” “*seven eyes*,”—and so in [1 S. ii. 13] “*three teeth*” (lit., *a triad of the teeth*, Dual.).

48. Some Nouns that have a *Dual*, have a *Plural* in another sense; thus, (1) (from עֵין *an eye*, also *a fountain*) עֵינַיִם (Du.) *eyes*, עֵינוֹת (Plu.) *fountains*; (2) (from רֶגֶל *a foot*) רַגְלַיִם (Du.) *feet*, רַגְלִים (Plu.) *times*.

\* Only in the phrase יְדוּרִים דּוֹרִים, Is. li. 8; Ps. lxxii. 5, cii. 25.



49. But some few have both Dual and Plural forms; as (1) יוֹם *a day*, Du., יוֹמִים, Plu., יָמִים; (2) פַּעַם *one-time, once*, פַּעַמִּים *two-times, twice*, פַּעַמִּים *times*; (3) דֶּלֶת *a door*, דְּלָתַיִם\*, דְּלָתוֹת. So, there are the Plurals שָׁנוֹת and שָׁנִים of (1) in § 46 (γ).

50. Some Nouns are used in the Singular only, as אֶבֶק *fine dust*, זָהָב *gold*, יָרֵחַ *moon*; — others only in the Dual, as מֵאֻנִּים *a balance, scales of a balance*; מַיִם *water*; מְלָקְחִים *tongs*, שָׁמַיִם *heaven*; — others only in the Plural, as אֲהָלִים and אֲהָלוֹת *aloes*, זְקֵנִים *old-age*, נְעוּרִים *youth*, פָּנִים *a face, front*, רַחֲמִים *compassion*, תַּחְתִּיּוֹת *lower-parts*, etc.

51. Hebrew Nouns are *Indeclinable* as regards what are usually called 'Cases.' But

52. Many Nouns undergo a modification of form† when they are 'IN CONSTRUCTION' (as it is called), *i. e.*, when they are in close *structural connection* with what follows. Thus, (1) from דְּבַר *a word* and מֶלֶךְ *a king*, we have דְּבַר מֶלֶךְ *WORD OF a king*; and, (2) from צִעָקָה *a cry*, and דָּל *a poor man* (in Pause דָּל), צִעָקַת דָּל *CRY OF a poor man*; etc., etc.

In these two examples the Genitive 'of'‡ is supplied in English *before the Second Noun*, but

N.B.—The occurrence of the 'Construct form' (as it is

\* Some give this from דֶּלֶת (*i. q.* דְּלָת).

† Many others are unchanged in form when thus in 'Construction.'

‡ Since this 'of' (when it *can* be supplied) is, in Hebrew, involved in the *First* of the two Nouns (not the *Second*) we cannot say that the word so involving the 'of' is in the 'Genitive' Case. The Genitive Case of 'a word,' 'a cry,' is not 'word of,' 'cry of,' but 'of a word,' 'of a cry.' The difference of Idiom demands different nomenclature. Moreover, the 'Construct State' (or 'State of Construction') may occur where the 'of' *cannot* be supplied in English. Although there is 'Structural connection' where the Genitive 'of' occurs, it does not follow that the Genitive 'of' is always to be used (or *can be used*) wherever 'structural connection' thus modifies the form. This consideration will be found to be of importance hereafter.

called) must not be *limited* to the case in which 'of' can be supplied before the Second Noun. *See page 100 xxx*

53. The abbreviation 'i. c.' is used for 'In Construction' (§ 52).

Def.—The term '*Absolute-form*' is used of a word which is (1) *not* 'i. c.' and (2) *without* any Affix or Prefix whatsoever.

54. The CHANGES OF FORM which some Nouns undergo, (1) when 'In Construction,' and (2) when increased in length by the addition of some termination or Affix, may to some extent be classed under these three heads :

- I. The shortening of a Long-Vowel into a Short-Vowel ;
- II. The replacing of a Vowel by *Shva Moving* ;
- III.       "               "               "       *Shva Quiescent*.

The Second head will be found to be one of great importance. But, observe,

55. A Vowel *cannot* be dropped and replaced by *Shva Moving*,

(α.) if followed by a letter having *Shva* (thus the  $\text{—}$  in (1) מִשְׁפָּט, (2) שְׂפָחָה\*),

(β.) if followed by Dagesh Forte, — which virtually involves a *Shva* [Pt. I. § 53], — (thus the  $\text{—}$  in נִנְבֹּה),

(γ.) if followed by a letter which would have Dagesh Forte if it could,† (thus  $\text{—}$  before ר in פִּרְשֵׁי, see § 60(\*)),

(δ.) if the Vowel be one which involves a Quiescent letter belonging to the word, Cp. Pt. I. § 36 Note, (thus the  $\text{—}$  in תּוֹרָה *law*, the  $\text{—}$  in נְרֹת *lamps*, etc. This will be understood hereafter).

[NOTE.—Generally, also, a vowel which *belongs* to a word (or form) is *not* dropped. But *sometimes* it is *dropped*, as we shall see.]

\* The *Plurals* of Nouns like (2) are from another form (§§ 66, 67).

† As, one of the five עֵר הָהָה which do not receive Dagesh [Pt. I. § 49.]



56. For words 'i. c.' the following rules may be given:—

(Rule i.) The Vowel NEXT BEFORE THE ACCENTED VOWEL is generally dropped and replaced by Shva-Moving—if that Vowel can be so dropped (§ 55);—as in קִצִּיר *harvest of* from קָצִיר *harvest*, and עֵקֶב *heel of* from עָקֵב *a heel*. [Obs. The vowel to be dropped is the PENULTIMATE when the Accent of the word is on the last syllable]. Also

(A.) Monosyllables, and words *Mi-l'ra* [Pt. I. § 42],

(Rule ii.) Generally replace Long  $\text{־}$ , in a *closed\** final syllable, by  $\text{־}$ ; thus, (1) יָד *hand of* (from יָדָה *a hand*); (2) [עֵצִים] הָרֵשׁ *an artificer-of [wood]*, i.e. *a carpenter*, (from הָרֵשָׁ); (3) לֵבָב *heart of* (from לֵבָבָה);

(Rule iii.) Sometimes replace  $\text{־}$  in a *closed\** final syllable, by  $\text{־}$ ; as in (1) בֶּן *son of* (from בֶּןָ); — more commonly by  $\text{־}$ , as in (2) זָקֵן *an elder of* (from זָקֵןָ);† — and sometimes (especially in Monosyllables) retain the  $\text{־}$  unchanged, as in שֵׁם Gen. iv. 17, עֵקֶב Gen. xxv. 26;

(Rule iv.) Replace the ending  $\text{־ה}$  by  $\text{־ה}$ ; thus, (1) מַעֲשֵׂה *work of* (from מַעֲשֵׂהָ *a work*); so (2) שָׂדֶה *field of* (from שָׂדֶהָ); except פִּי *mouth of*, from פִּיהָ *a mouth*, — רֵעָה (as well as רֵעֶה) *friend of*, from רֵעֶהָ, and a few others.

(Rule v.) Replace the ending  $\text{־ה}$  by  $\text{־ת}$ ; thus, (1) תּוֹרַת *law of* (from תּוֹרָה); (2) עֲדַת *company of* (from עֲדָה).

(Rule vi.) Retain a  $\text{־}$  (except in the last syllable of the Plural), also a  $\text{־}$  (or  $\text{־}$ ), and a  $\text{־}$ , unchanged.‡

\* Pt. I. § 21.

† These two Examples (1) and (2) belong to *different* classes. See the Section on Nouns in Pt. II.

‡ There is sometimes, however, a change owing to the *removal of the accent* [Pt. I. § 55 (9, b.)] A word 'i. c.' (§ 53) is often *deprived of Tone-accent*, and joined to the following word by *Makkêph* (־) [Pt. I. § 37 (2)].

(B.) Of words *Mi-l'él*, i.e., whose *Penultimate* is their *Tone-syllable* [Pt. I. § 42],—

(Rule vii.) Those of the form <sup>מִלְעֵל</sup> *מִלְעֵל*, *פִּעֵל*, or *פִּעֵל*, — *פִּעֵל*, or *פִּעֵל*, — *פִּעֵל*\* or *פִּעֵל*† (i.e., whose last two vowels are either  $\text{־} \text{־}$ ,  $\text{־} \text{־}$ , or  $\text{־} \text{־}$ , |  $\text{־} \text{־}$ , or  $\text{־} \text{־}$ , |,  $\text{־} \text{־}$ , or  $\text{־} \text{־}$ ), *undergo no change* when 'i. c.' (§ 53).

(Rule viii.) Those of the forms (1) *פִּיֵּל*, and (2) *פִּיֵּל*, are changed in the manner seen in the following words; (1) *תוֹךְ* *midst of* (from *תוֹךְ* *midst*); and (2) *עֵיֵן* *eye of* (from *עֵיֵן* *an eye*).

(C.) (Rule ix.) *Plurals* ending in *ים*, and *DUALS* in *ים*, always replace these endings by *ים*, when 'i. c.' § 53; thus, (1) *שִׁירֵי* *songs of* (from *שִׁירִים* *songs*); (2) *כּוֹכְבֵי* *stars of* (from *כּוֹכְבִים*); (3) *עֵינֵי* *eyes of* (from *עֵינִים*); (4) *יָדֵי* *hands of* (from *יָדִים*).

57. (α.) As seen in some of the Examples in § 56, and those in § 52, there may be *two* of the changes (above-mentioned) at once.

(β.) Example (2) in § 52 offers a means of introducing an important further change that is often necessitated by Rule i. (§ 56), as may be seen thus. The removal of the vowel  $\text{־}$  from the *ע* of *עֶעְקֶה*, and the replacing it by a *Moving Shva* [§ 56, Rule i.], *necessitates* some change that there *may not be two Moving Shvas* together (which *must not* ever be, Pt. I. § 22, Note \*). The *first* of the two Shvas is, in such a case, always made to adopt a 'Slight-vowel' form [Pt. I. § 56]. And, since a *Moving Shva* beneath *ע* takes a *Compound* form [Pt. I. § 24],

\* But *קִשְׁט* *truth* (according to the best opinions) Ps. lx. 6, has *קִשְׁט* *truth of* Pr. xxii. 21 (which is merely a slightly shortened form).

† Thus we may introduce the use of *פ* for 'First Root-letter,' and *ע* and *ל* for 'Second' and 'Third Root-letters' respectively; thus, *פִּדְרָה* is said to be of the form *פִּעֵל*, *מִלְעֵל* of the form *פִּעֵל*, etc. This will be fully explained by-and-by.

the particular *form* for the 'Slight-vowel' here, is determined by the following general Rule:—

N.B.—A '*Slight-vowel*' before a *Compound Shva* mostly agrees with this latter in form.

Here, the  $\text{ֿ}$  beneath the  $\text{ע}$  in  $\text{עֶקֶה}$  being replaced by  $\text{ֿ}$ , the 'Slight-vowel' to be given (instead of the  $\text{ֿ}$  beneath the  $\text{ע}$ ) is  $\text{ֿ}$ ; and so we obtain the form  $\text{עֶקֶת}$  given in § 52 (the  $\text{ֿ}$  being changed into  $\text{ֿ}$ , in accordance with Rule v. § 56).

(γ.) Similarly, from the Plural  $\text{דְּבָרִים}$  words § 39 (γ), we have the Construct form  $\text{דְּבָרִי}$ . For, the removal of the Penultimate vowel (viz., the  $\text{ֿ}$  beneath the  $\text{ב}$ ),—by Rule i. of § 56,—necessitates the appearance of a 'Slight-vowel' form for the  $\text{ֿ}$  beneath the  $\text{ד}$ , in order that there may not be two *Moving Shvas* together [Pt. I. §§ 22, Note(\*), and 56].

[Obs. A  $\text{ֿ}$  (*Short-Kherik*) may be considered as the common form for a 'Slight-vowel,' and as the form to be given when there is no reason for adopting some other Short-vowel. See also Pt. I. § 56, Note (+).]

58. The Classification of Nouns, for the changes of form which many of them undergo when receiving Affixed additions, is a somewhat long and difficult subject with which it is unadvisable to trouble the Student at present. Sufficient help will always be given in the Notes to the Exercises. The general subject must be dealt with elsewhere. There is, however, one application of § 54 (II.) which is of such very great importance for understanding vowel-changes in all parts of the Language that it ought to be mentioned at once, viz.:—

59. A word, when increased in length by the appendage of an additional syllable, generally drops (if it *can*\* drop) and replaces by *Shva Moving* that vowel which would else stand NEXT BUT ONE BEFORE, or THIRD† FROM THE ACCENTED VOWEL of the word.

\* See § 55.

† [Reckoning from left to right, and from the Accented Vowel inclusively.]  
Obs.—If this vowel cannot be dropped (§ 55), the preceding vowel is generally dropped,—if there be one, and if it can be dropped. Sometimes the succeeding one.

This will be more easily understood by an Example or two.  
Thus:—

(α.) דְּבָרַי *a word*, on receiving the appendage ים־ as the mark of the Plural, drops the ׀ beneath the ד and takes the form \*דְּבָרַיִם (the ׀ beneath the ר being reckoned *First*, the ׀ beneath the ב is *Second*, and the ׀ beneath the ד, if not dropped, would be *Third*). So, as may be seen in the Declension of this word with Pronoun-Affixes [Table IX.], the form for '*his word*' is דְּבָרוֹ (not דְּבָרוֹ, the ׀ of the ד being dropped as said above). And so all through the Singular of Table IX.

(β.) The Hebrew forms for '*his words*,' '*her words*,' etc., are from דְּבָרַיִם *words*; and there is no vowel *Third* before the Accented vowel. But—

(γ.) When we come to the Hebrew for '*their (m.) words*,' the analogy of the preceding words might lead us to expect ׀ under the ב. Here, however, the Accent being on the דָּ, the ׀ (if it were to appear under the ב) would be '*Third*' (before the Accented vowel reckoned as *First*). It is therefore dropped, as above, and replaced by *Shva Moving*. But this necessitates the appearance of a '*Slight-vowel*' instead of the *Moving Shva* beneath the ד [Pt. I. § 56]. And ׀ is the form which it adopts [§ 57 Obs.].

(δ.) The same holds in the Hebrew forms for '*their (f.)*,' '*your (m.)*,' and '*your (f.) words*'† (and for the corresponding parts of Tables IV. and X. (1—6)) But in the case of '*our words*,' the Accent of the word being on the syllable רֵי, the ׀ of the ב is retained—it does not come under the Rule of § 59. Thus we have דְּבָרֵינוּ *our words*. Similarly for the corresponding forms in Tables IV. and X. (1—6).

\* See § 39 (γ).

† The Pronoun-Affixes for 3 pl. *m.* and *f.*, and 2 pl. *m.* and *f.*, are by many called the '*Heavy Affixes*.' The Accent of the word is on these Affixes.



[To face p. 38.]

### SUMMARY OF §§ 39-59

- (α) The mark for MASC. PLU. is  $\square' \text{---}$ ; and
- (β) this  $\square' \text{---}$  is replaced by  $' \text{---}$  'in Construction.'
- (γ) The mark for the FEM. SING. is  $\sqcap \text{---}$ ; and
- (δ) this  $\sqcap \text{---}$  is replaced by  $\sqcap \text{---}$  in 'Construction.'
- (ε) The mark for the FEM. PLU. is  $\sqcap \text{---}$  or  $\sqcap \text{---}$ ; and
- (ζ) this termination is *unchanged* 'in Construction.'
- (η) The mark for the DUAL is  $\square' \text{---}$ ; and
- (θ) this  $\square' \text{---}$  is replaced by  $' \text{---}$  'in Construction.'
- (ι) For changes of form of Nouns 'i.e.' see §§ 56 & 57.
- (κ) For a GREAT RULE of ordinary change of form, see § 59.

# INDEX FOR NOUNS WITH PRON.-AFFS.

- (a) For Nouns which do not change, see Tab. V.
  - (β) For Nouns ending in  $\text{הָ} \text{---}$  which change *only the ending*, see Tab. VI.
  - (γ) For Nouns like  $\text{דָּבָר}$  which drop the penult.  $\text{---}$ , see Tab. IX.
  - (δ) For Nouns like (A)  $\text{פָּעַל}$  &  $\text{פָּעִיל}$ , (B)  $\text{פּוֹעֵל}$  (&  $\text{מִפְּעֵל}$ ) &  $\text{פּוֹעֵל}$ ,  
(c)  $\text{פִּעְלָה}$  &  $\text{פִּעְלָה}$ , see App<sup>x</sup> (A), (B), & (C) to Tab. IX.
  - (ε) For Nouns in  $\text{---} \text{---}$ , or  $\text{---} \text{---}$ , or  $\text{---} \text{---}$ , or in  $\text{---} \text{---}$ , or  $\text{---} \text{---}$ , see Tab. X.
  - (ζ) For Nouns in  $\text{---} \text{---}$ , or  $\text{---} \text{---}$ , see Tab. XI.
  - (η) For Nouns (*fem.*) corresponding to those (*masc.*) in Tabs. X & XI, see Tab. XII; (cp. §§ 66-69).
  - (θ) For (1)  $\text{אָב}$ , (2)  $\text{אָה}$ , (3)  $\text{בֵּית}$ , (4)  $\text{בֵּן}$ , (5)  $\text{בֵּת}$ , (6)  $\text{פָּה}$ , see Tab. XIII.
  - (ι) For Nouns in  $\text{הָ} \text{---}$ , see p. 44.
- [Note.—(i) For  $\text{אֵת}$  (or  $\text{אֶת}$ ) mark of the ‘*Definite Object*,’ see p. 43 (*e-h*).
- (ii) For some words before which the ‘*Def. Art.*’  $\text{הַ}$  must NOT be placed, see § 73.]



60. Some Nouns with  $\frac{\text{---}}{\text{---}} \frac{\text{---}}{\text{---}}$ , as פֶּרֶשׁ\* for example, are *not* of the same form as דָּבָר, and must not be declined like it—as they *do not drop* the  $\frac{\text{---}}{\text{---}}$  of their first letter† [See § 55].

61. (α.) The Declensions of Table X. (1—6) are all the same in character. Such a word as מִלֶּךְ Table X. (1), and נָרַר Table X. (2), is said to be of '6-point' form,—and נִרַר Table X. (2) of '5-point' form.‡

(β.) The  $\_$  of נָנַע, and the  $\_ \_$  of נָעַר [Table X. (4 and 5)], are because of the guttural letter ע. So the  $\_$  in נֹבַח *a sacrifice*, and the  $\_ \_$  in לַחֵץ *oppression*, because of ח. [But we may have two *Segols*, though the word has a guttural,—as in לֶחֶם *bread*, etc.]

(γ.) So שֶׁבַע *fulness*, רֵחַב *breadth*, are of the same Declension as אָרֶךְ *length* [Table XI.]; the  $\_$  replacing  $\text{ֿ}$  because of the guttural letter.

N.B.—All words like the Nouns in Tables X., XI., have their Accent on the *penultimate*, in the 'Absolute' Singular.

62. The 'DECLENSION-VOWEL' (as it may be called) is seen to be (i.)  $\text{—}$  for the '6-point' Noun in Table X (1), and (ii.)  $\text{—}$  for the '6-point' (as also for the '5-point') Noun in Table X (2). (iii.) Some words, as  $\text{הַלֵּךְ}$ ,  $\text{נָגַד}$  (for instance), have  $\text{—}$  for their 'Declension-vowel'; thus  $\text{נִגְדֵי}$ ,  $\text{נִגְדֵךְ}$ ,  $\text{נִגְדֵי}$ , etc.,  $\text{חִלְקֵי}$ ,  $\text{חִלְקֵךְ}$ ,  $\text{חִלְקֵי}$ , etc. The terms 'ä-Decl.' 'ë-Decl.' 'z-Decl.'

will be found useful as a means of designating these Declensions [viz., those of (i.) (iii.) (ii.), respectively]. Similarly the Declension of Table XI. (in which the  $\frac{1}{4}$  is  $\delta$ ) may be called an '  $\delta$ -Decl.'

\* This is really of the form  $\text{נָגַד}$ ; but as the five letters  $\text{נחמץ}$  do not receive Dagesh, the  $\text{ֿ}$  is put under the  $\text{ד}$  to 'Compensate for the Dagesh' which belongs to the  $\text{נ}$ .

† Any of these that may occur will be duly mentioned, so that no practical difficulty will arise therefrom.

‡ The *actual* terms in use (in Rabbinic works on Grammar) are '*Nouns of 6 points*,' '*Nouns of 5 points*,'—the *dots* in the  $\frac{\cdot}{\cdot}$  and the  $\frac{\cdot}{\cdot}$  being counted.

63. The following shew the Declensions of—

- (α.) (1) דְּבַשׁ [p. : דְּבַשׁ] *honey*, מִי דְּבַשׁ *my...*;  
 (2) שֵׁכֶם [p. : שֵׁכֶם] *a shoulder*, שֵׁכְמוֹ, שֵׁכְמוֹךָ, etc.;  
 (β.) (1) פֵּרִי [p. : פֵּרִי] *fruit*, פֵּרִי, פֵּרִיךָ, etc., [פֵּרִיךָ, פֵּרִיכֶם, פֵּרִים and פֵּרֵיהֶם];  
 (2) לֶחִי [p. : לֶחִי] *a jaw*, לֶחַי, Du. לֶחַיִּים, [לֶחַיִּי, לֶחַיִּיךָ], לֶחַיֵּיהֶם, [לֶחַיֵּיהֶם] *their (m.)*;  
 (3) עֲדִי [p. : עֲדִי] *an ornament*, עֲדִיךָ, Plu. עֲדִיִּים;  
 (4) חֲצִי [p. : חֲצִי] *a half*, חֲצִיךָ, etc.;  
 (γ.) (1) חָלִי [p. : חָלִי] *sickness*, חָלִיךָ, etc., Plu. חָלָיִים;  
 (2) עֲנִי [p. : עֲנִי] *affliction*, עֲנִיךָ, etc.  
 (δ.) From כֶּלִּי [p. : כֶּלִּי] *a vessel*, etc., כֶּלִּיךָ *thy (m.)...*, the Plural is כֶּלִּים [i. c. : כֶּלִּי, כֶּלִּיךָ, כֶּלִּיךָ, etc.];

64. In § 63, the 'Construct' Singular is the same as the 'Absolute.'

65. The 'Slight-vowel' for the 'Construct State' of the Plural (§ 57, γ.), and for the *Plural* Noun with the Affixes for the 3 & 2 pl. (m.) & (f.) (§ 59 γ, δ), is the same generally as the 'Declension-vowel' of the Noun. Thus the — in מַלְכֵי, the — in חֲלָקֵיהֶם, the — in נְדָרֵיהֶם, נְגַעִי, etc. See Table X.

66. The Feminine Noun in Table XII. 1, corresponds with the Masculine Noun in Table X. 1; and so the Feminines in Table XII. 2, 3, with the Masculines in X. 2, 5. This observation is important as helping to understand the formation of the Feminine Plurals. Thus, from מֶלֶךְ *a king*, and מַלְכָּה *a queen* (the latter agreeing in form with the *Declension-forms of the Singular* in Table X. 1), we have the kindred Plurals מַלְכִּים *kings*, מַלְכוֹת *queens*. So from כֶּבֶשׂ *a lamb (m.)*, כֶּבֶשָּׂה [and כֶּבֶשָּׂה] *a lamb (f.)*, we have the Plurals כֶּבֶשִׂים, (m.), כֶּבֶשׂוֹת, (f.).

67. Feminine Nouns of this class that have no corresponding *Masculine* kindred-form follow (as might be expected) the law of those that have. Thus, from שִׁפְחָה *a woman-servant*, we have the Plural שִׁפְחוֹת (formed after the analogy of an imaginary *Masculine* Plural שִׁפְחִים from the imaginary Singular שִׁפְחָה).

68. Similarly there are some Feminine Nouns (with the ending ה־) corresponding to Masculines of the form אֶרֶץ. Thus עֵצִים *might* (m.) and עֵצָה\* *might* (f.), the latter agreeing in form with the *Decl.-forms of the Singular* in Tab. XI. And so חֶרֶב *drought, aridity, desolation*, חֲרָבָה † *desolation*. The Plural of this latter is חֲרָבוֹת, the Feminine form analogous to an *imaginary* Masculine חֲרָבִים.

69. (α.) The *Declension* of שִׁפְחָה with Pron. Aff. is the same as that of מַלְכָּה in Tab. XII. 1, with ׀ instead of the — under the first letter there; thus—

my {	שִׁפְחָתִי		thy (m.) {	שִׁפְחָתְךָ		his {	שִׁפְחָתּוֹ—[woman servant].
	שִׁפְחָתִי			שִׁפְחָתְךָ			שִׁפְחָתֵינוּ—[woman-servants].
	etc.			etc.			etc.

(β.) The *Declension* of a word of the form חֲרָבָה with Pron. Affixes is of corresponding form, but with ׀ (δ, K.  $\overline{Kh}$ ) instead of the — under the ח in Table XII. 1; thus from חֲכָמָה *wisdom*, we have

חֲכָמָתִי *my wisdom*, חֲכָמָתְךָ *thy* (m.)..., חֲכָמָתּוֹ *his*...; and from חֲרָבוֹת *desolations* (i. c. חֲרָבוֹת), — חֲרָבוֹתֵינוּ *his*., חֲרָבוֹתֶיךָ *her*., חֲרָבוֹתֶיךָ *thy* (f.)..., חֲרָבוֹתֵיהֶם *their* (m.)...

70. Besides the *accented* ending ה־ of § 40, there is an ending ה־ *unaccented* which is not a mark of Feminine Gender, but merely gives a varying equivalent form for some words; thus לַיִל and לַיְלָה *night*, and so הַמָּוֶתָה Ps. cxvi. 15 (= הַמָּוֶת).

N.B.—Sometimes the *Declension-form* of the Noun is used in this case, as אֶרֶצָה *land of*, Is. viii. 23 (= אֶרֶץ†), and אֶרֶצָה *earth* (Pause form) Job xxxiv. 13, and xxxvii. 12.

\* The ׀ under the ע is ε, K.  $\overline{Kh}$ .

† The ׀ under the פ is seen to be ε, K.  $\overline{Kh}$ . by Pt. I. § 55 (5 and 10 a.).

‡ A Noun of α-Decl., § 62.

71. (i.) There is another *unaccented ending* הַֿ which is of frequent occurrence, signifying *to, towards, into*; thus חֶבְרוֹן *Hebron*, חֶבְרוֹנָה *to Hebron*, — צָפֹן *north*, צָפֹנָה *northwards*; — קֶרֶם *east*, קֶרְמָה *eastwards*.

(ii.) This הַֿ *to, towards, into* may be attached to—

(α.) a Noun having the definite הַ; thus, הַבַּיִת *the house*, הַבַּיְתָה *into the house*, and

(β.) a Noun in the State of Construction; thus, בֵּית הַפַּרְעֹה *house of*, בֵּיתָהּ פַּרְעֹה *into-[the]-house-of Pharaoh*.

(iii.) Sometimes the *Declension-form* of the Noun is adopted for this, as אֶרֶץ\* *earth-wards* (p. אֶרֶץ); and so נָגַב [of *ě-Decl.*] *south*, נָגַבָה *southwards*; etc.

72. N.B.—There being no ‘Genitive,’ ‘Dative,’ ‘Accusative’ or ‘Ablative’ Cases in Hebrew,—the ‘of,’ ‘to,’ ‘from,’ etc., are expressed by other means:—

(a.) The ordinary ‘of’—of connection—is expressed by the ‘State of Construction,’† § 52;

(b.) The ‘to,’—of relation,—is expressed by the prefix ל of § 4;

(c.) ‘From’ is expressed by the prefix מ of § 5, or by the full Preposition מִן;

(d.) The context alone can determine when an *Indefinite* Noun is used *Objectively*, as the word *man* twice in “and he SAW A MAN, an Egyptian, SMITING A MAN, a Hebrew” [Ex. ii. 11], where the word אִישׁ *a man* has nothing to mark it as ‘Objective’; but

(e.) The Particle אֵת (or אֶת) is a mark of the ‘*Definite*

\* Also *to or towards land-of*, frequently; [from אֶרֶץ, p. 41 †]. Obs. The context alone can decide, sometimes, between the הַ of §§ 70 and 71.

† The ‘of’ = *from, out of*, is expressed by the Prefix מ of § 5, or by מִן. [Ju. xiii. 2, 1 S. i. 1, etc.].



Object; thus in “and he SMOTE THE EGYPTIAN” [Ex. ii. 12] we have **אֶת־הַמִּצְרִי** *the Egyptian* (*Accus.*, or ‘Objective’). So in “God created **אֵת הַשָּׁמַיִם** *the heavens*, **וְאֵת הָאָרֶץ** *and the earth*” [Gen. i. 1], we have **אֵת** before “THE *heavens*” and before “THE *earth*,” marking them as ‘Objective.’

(f.) This *mark* of the ‘Definite Object’ is not always expressed, and then the context alone can determine whether the Definite Noun is ‘Objective’ or not; thus, “And they spoiled **הָעִיר** *the city*” [Gen. xxxiv. 27].

(g.) This **אֵת** (or **אֶת־**) may stand before a *Definite* ‘Objective’ word — (i.) which has the ‘Definite Article’ [§ 6]; — (ii.) the ‘Proper Name’ of a *person* or *place*, as *Noah, Job, Ruth, Athaliah, Makkeda, Babylon*, etc.; — (iii.) in Construction, as in “and he took **אֶת־זִקְנֵי** [*the*] *elders of the city*,.... and he taught **אֵת אַנְשֵׁי** [*the*] *men of Succoth*” [Jud. viii. 16]; — (iv.) having a *Pron. Affix* attached to it, as in “they took **אֶת־צֹאֲנָם** *their flock*,” etc. [Gen. xxxiv. 28].

(h.) This **אֵת** (or **אֶת־**) may also stand before **אֲשֶׁר** used Objectively for ‘*that which*’ or ‘*him, thee, them* (etc.), *who*’\*, and in a few other cases to be mentioned elsewhere.

73. Obs.—The **ה** for the ‘Def. Art.’ must never be placed before

- (1) a Noun ‘i. c.’, †
- (2) a Noun with a ‘Pron. Aff.’, †
- (3) **אֲשֶׁר** *who, whom, or which*;

(4) [Note.—Nor before Proper Names, as a Rule. There are some exceptions (to be mentioned elsewhere), especially the names of some Places and Rivers.

\* Thus, “**וְאֵת אֲשֶׁר** [*and that-which* [was] in the city, **וְאֵת אֲשֶׁר** [*and that-which* [was] in the field, they took” [Gen. xxxiv. 28].

† A few instances may be cited to the contrary (which must be mentioned elsewhere),—but this great Rule of § 73 MUST ALWAYS BE OBSERVED in Composition.

74. More must be said on the Nouns elsewhere [Pt. II.], but the following Notes may be added here.

Note (a.) It need scarcely be said that a Noun, — such as רִיחַ *spirit*, for instance, — having *Furtive-Pathakh* to its last letter, must drop the *Furtive-Pathakh* on receiving any Affix; — thus, רוּחוֹת (Plu.), and so רִחוֹ his *spirit*, רִיחִי *my*..., etc.

(b.) Nouns ending in ה־ drop the ה on receiving Affixes; thus from שָׂדֶה *a field* (i. c. שְׂדֵה) the Declension is—

my שְׂדֵי	thy	{	(m.) שְׂדֵךְ	his שְׂדֵהוּ	{	field.
			(f.) שְׂדֵךְ			

Nouns ending in ה־ generally take the Affix form ה־ for 'his,' as in שְׂדֵהוּ *his field*, מַעֲשָׂהוּ *his work*.

[The Plural שְׂדֵי of this Noun does not occur, but the Construct form שְׂדֵי occurs. The usual Plural is שְׂדוֹת *fields* (i. c. שְׂדוֹת), with Affixes שְׂדוֹתֵינוּ, שְׂדוֹתֵיהֶם, etc.]

From מַעֲשֶׂה *a work* (i. c. מַעֲשֶׂה), Plu. מַעֲשִׂים (i. c. מַעֲשִׂי), we have the Plural Declension—

my מַעֲשִׂי	thy	{	(m.) מַעֲשִׂיךְ	his מַעֲשִׂהוּ	{	מַעֲשִׂים
			(f.) מַעֲשִׂיךְ			
our מַעֲשִׂינוּ	your	{	(m.) מַעֲשִׂיכֶם	their	{	(i. c. מַעֲשִׂי)
			(f.) מַעֲשִׂיכֶן			

(c.) Besides the ending ה־, for the Feminine, there are some others (to be mentioned elsewhere). The most important, perhaps, of these is the ending ת־ (p. ת־ : ת־), as in עֲפָרָת *lead* (the ת being part of the ending).

(d.) This remark (c.) will be found to be of great use hereafter when we shall have to give the *forms of Participles*. These have simple Noun-forms, and for the Feminine Singular they have the ending ת־ as well as ה־; thus,



from אָמַר *one (m.) saying*, we have both אִמְרָה and אִמְרַת *one (f.) saying*.

(e.) Some Nouns have both endings, viz., הָ and תָּ; thus, (1) from גִּבּוֹר *a lord*, we have both גִּבּוֹרָה and גִּבּוֹרַת *a lady, a mistress*. So we have (2) both תְּפָאָרָה and תְּפָאָרַת *beauty, glory*; etc.

(f.) The ‘Singular’ Declension (including the ‘Construct State’) of such Nouns as those in (e.) is, generally, only that of the תָּ form; thus we have גִּבּוֹרַת (the ‘Construct’ form), and גִּבּוֹרָתִי, גִּבּוֹרָתָהּ, etc. (Cp. Tab. X. (2)), and so תְּפָאָרַת (the ‘Construct’ form), and תְּפָאָרָתִי, תְּפָאָרָתָהּ, etc. (Cp. Tab. X. (1)), — גִּבּוֹרָה and תְּפָאָרָה are Indeclinable.

(g.) This is so even in certain Nouns of which the ‘Absolute’ form in תָּ does not occur, as מַמְלָכָה *a kingdom*, מְמִשְׁלָה *dominion*, מְרֻכָבָה *a chariot*. Of these the ‘Construct’ forms are מַמְלַכַת, מְמִשְׁלַת, מְרֻכַבַת, respectively, and the Declension-forms are מַמְלַכָתוֹ, מְמִשְׁלָתוֹ, מְרֻכַבָתוֹ, etc.

(h.) The Plurals of such Nouns are from the הָ form; thus, from מִלְחָמָה and מִלְחָמָה *war, battle* (of which the Declension is of the form of מִלְחָמָתוֹ), the only Plural is מִלְחָמוֹת.

(i.) No separate Table is needed for Nouns ending in הָ which drop the Penult. vowel of their Absolute form; thus, עֲדָרָה\* *an assembly*, i. e. עֲדָרָה (§ 56, i.), w. affs. עֲדָרָתִי, עֲדָרָתָהּ, etc.

(k.) Table XIII. (1—6) gives the Declensions of some special Nouns, viz.,—

[1] אָב *a father*, [2] אָח *a brother*, [3] בַּיִת *a house*, [4] בֵּן *a son*, [5] בַּת *a daughter*, [6] פֶּה *a mouth*.

(l.) The Noun אִישׁ *a man* (also *each-one*, etc.) is declined

\* Obs.—עֲדָרָה *a testimony*, RETAINS its ךָּ.

in the Singular like שִׁיר [Tab. V.]. The Plural אִישִׁים is used, but *not generally*. The ordinary word for 'men' is אֲנָשִׁים, which is declined like עֲבָרִים [Tab. X. (6)].

(m.) The Noun אִשָּׁה *a woman, a wife*, is not declined. But there is a Declension of the corresponding Noun אִשָּׁת (which occurs in the 'Absolute,' Deut. xxi. 11, 1 S. xxviii. 7, Ps. lvi. 9, and frequently 'i. c.'). This is declined אִשְׁתִּי, אִשְׁתּוֹ, אִשְׁתֶּךָ, etc., like גֵּר [Tab. X. (2)] — as if it were an ordinary '5-point' Noun (§ 62), — but *only in the Singular*. For the Plural 'women' or 'wives' the word is נָשִׁים (i. c. נִשִּׁי) which is declined thus,—

my	נָשִׁי		thy (m.)	נָשִׁיךָ		his	נָשָׁיו	} wives.
our	נָשֵׁינוּ		your (m.)	נָשִׁיכֶם		their (m.)	נָשֵׁיהֶם	

(n.) The Vocative 'O!' is sometimes marked by the Prefix ה followed by Dagesh Forte, the same as for the 'Def. Art.' (§ 6); thus, [1 S. xvii. 55] "As thy soul liveth [הַפֶּלֶלְךָ] O king!", [1 S. xxiii. 20] "According to all the desire of thy soul [הַפֶּלֶלְךָ] O king!", etc.

(o.) The Rules of § 6 (b.), (c.), etc., apply to this Prefix ה for the Vocative 'O!', as well as to that for the 'Def. Art.'; thus in [Is. xlii. 18] [הַחֵרְשִׁים] — "O deaf men, hear ye!", and [הַעֲוִרִים] O blind men, look ye! — that ye may see," etc.

(p.) This ה for the Vocative 'O!' may stand before a word 'i. c.' (§ 53); thus [Lament. ii. 13] "What-thing shall I liken to thee [הַבֵּת] O daughter-of Jerusalem!" etc.

(q.) In Table V. (i.) the words שִׁירָם and שִׁירָן may be considered to be contracted from שִׁירָהֶם and שִׁירָהֶן. With these latter the Plural words שִׁירֵיהֶם and שִׁירֵיהֶן in Tab. V. (ii.) correspond, as שִׁירֵיכֶם and שִׁירֵיכֶן (*your m., and your f. SONGS*) in Tab. V. (ii.) correspond with שִׁירְכֶם and שִׁירְכֶן (*your m., and your f., SONG*) in Tab. V. (i.). This being so, the analogy between the Affix-forms in Tab. V. (i.) and those in Tab. V. (ii.) — *i. e.*, for the Sing. and the Plu. Noun respectively, — is seen to be complete.

(r.) Similarly in Tab. VI. (i.), the words תּוֹרָתָם and תּוֹרָתָן may be considered to be contracted from תּוֹרָתָהֶם and תּוֹרָתָהֶן.

(s.) The — before the Affixes כָּם־ and כֶּן־ in the Tables is, of course, Shva Moving, because there is no Dagesh Lene in the כ, — Pt. I. § 55 (4).

(t.) N.B. There is — before the כָּם־ and the כֶּן־ instead of — in the corresponding places of the other words in these Tables (and — in יָדְכֶם *your (m.) hand*, from יָד *a hand*, w. Affixes יָדְךָ *his..*, etc.). Owing to the *stress* and *emphasis* on these Affixes, the earlier parts of the words having them are shortened as much as possible. The *Short-vowel* followed by the *Shva Moving* admits of *rapid* moving

on to the final syllable, on which the stress and emphasis is laid. There could not be *Shva* in the place of this Short vowel, because of the *Shva* following it.

So, too, in the *תִּנְתָּהּ* and *תִּנְתָּהּ*, from which *תִּנְתָּהּ* and *תִּנְתָּהּ* may be considered to be contracted, Tab. VI. (i.), and in *דְּבַרְהֶם* and *דְּבַרְהֶם*, from which *דְּבַרְהֶם* and *דְּבַרְהֶם* may be considered to be contracted, Tab. IX. (i.).

(*u.*) There is a not unfrequent contraction of the forms *תִּנְתָּהּ* and *תִּנְתָּהּ* into *תִּנְתָּהּ* and *תִּנְתָּהּ*. This is for the sake of shortness.

(*w.*) The form *שָׁפֵט* is 'i. c.' the same (*viz.* *שָׁפֵט*),—Plu. *שָׁפֵטִים* (i. c. *שָׁפֵטִי*).

### EXERCISE XIII.

(*To be translated into English.*)

יִי<sup>1</sup> + מִלְכָּנוּ<sup>2</sup> : \*יָמֵי<sup>3</sup> †שְׁנוֹתֵינוּ<sup>4</sup> : מַלְכֵי<sup>5</sup> הָאֲרָצוֹת<sup>6</sup> : †עֶרְת<sup>7</sup>  
 אֲבִירִים<sup>8</sup> : \*בְּאֵרֹת<sup>9</sup> הַחֵמֶר<sup>10</sup> : צִיּוֹן<sup>11</sup> אֵל<sup>12</sup> יִרְפוּ<sup>13</sup> יָדֶיךָ<sup>14</sup> : § בְּנִפְי<sup>15</sup>  
 יוֹנָה<sup>16</sup> : דְּבָרֵי<sup>17</sup> פִּי<sup>18</sup> חָכָם<sup>19</sup> : נֵר<sup>20</sup> לְרַגְלִי<sup>21</sup> + דְּבַרְךָ<sup>22</sup> וְאוֹר<sup>23</sup>  
 לְנִתְיָבְתִּי<sup>24</sup> : נְדָבוֹת<sup>25</sup> פִּי<sup>26</sup> רָצָה<sup>27</sup> נָא<sup>28</sup> יִי<sup>29</sup> וּמִשְׁפָּטֶיךָ<sup>30</sup> לְמִדְרֵנִי<sup>31</sup> :  
 לְמִצְוֹתֶיךָ<sup>32</sup> יֶאֱבֹתִי<sup>33</sup> : הַשְׁבֵּתִי<sup>34</sup> דְּרָכִי<sup>35</sup> וְאֲשִׁיבָה<sup>36</sup> רַגְלִי<sup>37</sup> אֶל<sup>38</sup>  
 עֲדֹתֶיךָ<sup>39</sup> : בִּקְשׁוּ<sup>40</sup> אֶת<sup>41</sup> יִי<sup>42</sup> כָּל<sup>43</sup> עַנְיִי<sup>44</sup> הָאָרֶץ<sup>45</sup> : כִּי<sup>46</sup>  
 בְּעוֹנָם<sup>47</sup> נָלוּ<sup>48</sup> : וַיֵּדְעוּ<sup>49</sup> עֲבוֹדָתִי<sup>50</sup> וְעַבְדוֹת<sup>51</sup> מַמְלָכוֹת<sup>52</sup> הָאֲרָצוֹת<sup>53</sup> :  
 יִבְשׁוּ<sup>54</sup> כָּל<sup>55</sup> עַבְדֵי<sup>56</sup> פָּסֵל<sup>57</sup> : מַעֲשֵׂה<sup>58</sup> יָדֵי<sup>59</sup> הָרֶשׁ<sup>60</sup> : מַעֲשֵׂיהֶם<sup>61</sup> +  
 מַעֲשֵׂי<sup>62</sup> אֹן<sup>63</sup> : קֶבֶר<sup>64</sup> פְּתוּחָה<sup>65</sup> + גְּרָנָם<sup>66</sup> : שְׁפָתֵי<sup>67</sup> חִלְקוֹת<sup>68</sup> :

<sup>1</sup> See p. 385.

<sup>2</sup> Table X. (1). <sup>3</sup> יָמִים days. <sup>4</sup> שָׁנָה year. <sup>5</sup> אֲרֶץ earth, a land, a country (see page 25 (Note 4), — Plu. אֲרָצוֹת). <sup>6</sup> עֶרְתָּה a company. <sup>7</sup> אֲבִיר a strong one. <sup>8</sup> בְּאֵרוֹת pits. <sup>9</sup> slime. <sup>10</sup> Zion. <sup>11</sup> not. <sup>12</sup> let them be slack. <sup>13</sup> יָד a hand (Dual יָדַי). <sup>14</sup> בְּנִפְיָה a wing (Dual בְּנִפְיָי). <sup>15</sup> a dove. <sup>16</sup> Tab. IX. <sup>17</sup> Tab. XIII. (6). <sup>18</sup> a wise man. <sup>19</sup> a lamp. <sup>20</sup> רַגְלִי a foot (Dual רַגְלָי). <sup>21</sup> and light. <sup>22</sup> נְתִיבָה a path. <sup>23</sup> נְדָבָה a free-will offering. <sup>24</sup> be pleased with, accept. <sup>25</sup> I pray. <sup>26</sup> מִשְׁפָּט a judgment. <sup>27</sup> teach Thou me. <sup>28</sup> מִצְוָה a commandment. <sup>29</sup> I have longed, had a great desire. <sup>30</sup> I thought on. <sup>31</sup> דְּרָכִי a way. <sup>32</sup> and I made to return. <sup>33</sup> to. <sup>34</sup> עֵדָה a testimony (the — of this word cannot be dropped). <sup>35</sup> Seek ye. <sup>36</sup> See Exerc. IX. Note 15. <sup>37</sup> כָּל all (כָּל when unaccented). <sup>38</sup> עָנִי a meek one. <sup>39</sup> for, because. <sup>40</sup> עוֹן iniquity. <sup>41</sup> they have gone into captivity. <sup>42</sup> and they shall know. <sup>43</sup> עֲבוֹדָה service. <sup>44</sup> מַמְלָכָה a kingdom. <sup>45</sup> they shall be ashamed. <sup>46</sup> עֹבֵד a worshipper. <sup>47</sup> a graven image. <sup>48</sup> מַעֲשֵׂה a work. <sup>49</sup> a workman, smith. <sup>50</sup> nothingness. <sup>51</sup> a grave, sepulchre. <sup>52</sup> opened. <sup>53</sup> גְּרוֹן a throat. <sup>54</sup> שְׁפָתַי lips. <sup>55</sup> smooth-  
 \* § 56 (i. & ix.). † § 59. † § 74 (i.). § § 56 (ix, 4).

וְהִידִּים<sup>13</sup> יְדִי<sup>13</sup> עֲשׂוּ<sup>58</sup> : אֵל<sup>11</sup> תִּאָסֶף<sup>57</sup> עִם<sup>58</sup> חַטָּאִים<sup>59</sup> נַפְשִׁי<sup>60</sup>  
 וְעִם<sup>56</sup> אֲנָשִׁי<sup>61</sup> דָּמִים<sup>62</sup> חַיִּי<sup>63</sup> : אֲשֶׁר בִּידֵיהֶם<sup>13</sup> + וּמָה<sup>81</sup> : אֲשֶׁר  
 פִּיהֶם<sup>17</sup> דָּבָר<sup>63</sup> שְׂוָא<sup>68</sup> : יְיָ<sup>1</sup> הֵט שְׁמִיךְ<sup>68</sup> וְתִרְדּוּ<sup>69</sup> : שְׁלַח<sup>70</sup>  
 אֹרֶךְ<sup>71</sup> וְאַמְתָּךְ<sup>72</sup> , הִמָּה יִנְחוּנִי<sup>73</sup> : וּפְרוּיִי<sup>74</sup> יְיָ<sup>1</sup> יִשׁוּבוּן<sup>75</sup> :  
 וְרַחֲמֵתִי<sup>76</sup> כָּל<sup>37</sup> בֵּית<sup>77</sup> יִשְׂרָאֵל<sup>78</sup> וְקִנְאָתִי<sup>79</sup> לְשֵׁם<sup>80</sup> קִדְשִׁי<sup>81</sup> :  
 וְקִבְצָתִי<sup>82</sup> אֹתָם<sup>83</sup> מֵאַרְצוֹת<sup>84</sup> אֹיְבֵיהֶם<sup>85</sup> : צְדִיק<sup>85</sup> + יְיָ<sup>1</sup> כָּכֹל<sup>87</sup>  
 דִּרְכוֹ<sup>81</sup> וְהִסִּיד<sup>86</sup> כָּכֹל<sup>87</sup> מַעֲשָׂיו<sup>48</sup> : עֵינִי<sup>87</sup> כָּל<sup>37</sup> אֱלֹהִיךָ<sup>68</sup> יִשְׁפְּרוּ<sup>69</sup>  
 וְאַתָּה + נוֹתֵן<sup>90</sup> לָהֶם אֵת<sup>86</sup> אֶכְלָם<sup>91</sup> בְּעֵתוֹ<sup>92</sup> :

ness, flattery. <sup>56</sup> Esau. <sup>57</sup> (with the preceding word) 'do not gather.' <sup>58</sup> עם  
 with. <sup>59</sup> sinners. <sup>60</sup> נַפְשִׁי a soul. <sup>61</sup> § 74 Note (l.). <sup>62</sup> blood. <sup>63</sup> חַיִּים life  
 (a Plural form). <sup>64</sup> wickedness. <sup>65</sup> hath spoken. <sup>66</sup> vanity. <sup>67</sup> incline Thou.  
<sup>68</sup> שְׁמִים heavens (Dual form). <sup>69</sup> and mayest Thou come down. <sup>70</sup> send forth.  
<sup>71</sup> אֹרֶךְ light. <sup>72</sup> אֱמֶת truth (with aff. אֶמְתּוֹ his., etc.). <sup>73</sup> shall guide me.  
<sup>74</sup> פְּרוּי a ransomed one. <sup>75</sup> shall return. <sup>76</sup> and I will have mercy upon.  
<sup>77</sup> See Tab. XIII. (3). <sup>78</sup> Israel. <sup>79</sup> and I will be jealous. <sup>80</sup> שֵׁם a name.  
<sup>81</sup> קִדְשִׁי holiness. <sup>82</sup> And I will collect. <sup>83</sup> Tab. III. (1). <sup>84</sup> אֹיֵב an enemy.  
<sup>85</sup> Righteous. <sup>86</sup> and Gracious. <sup>87</sup> עֵין an eye (Dual עֵינִים). <sup>88</sup> Tab. IV. (1).  
<sup>89</sup> look with hope. <sup>90</sup> giving. <sup>91</sup> אֶכֶל food. <sup>92</sup> in its season.

#### EXERCISE XIV.

(To be translated into Hebrew.)

\* \* For the plan of the Exercise see § 11 (ζ—μ).

According-to<sup>1</sup> the word<sup>2</sup> of Elijah.<sup>3</sup> The man<sup>4</sup> with-  
 whom-is-My-word (Hebr., *who My word<sup>2</sup> with<sup>5</sup> him*). And-  
 I-will-put<sup>6</sup> My words<sup>2</sup> in his mouth.<sup>7</sup> The words<sup>2</sup> of wise-  
 men<sup>8</sup> and their riddles.<sup>9</sup> As<sup>1</sup> the flesh<sup>10</sup> of our brethren<sup>11</sup>  
 [is] our flesh.<sup>10</sup> Thy (m.) bone<sup>12</sup> and thy flesh<sup>10</sup> [are] we.  
 Your (m.) bone<sup>12</sup> and your flesh<sup>10</sup> [am] I. And-as-for-me

<sup>1</sup> כּ the Prefix. <sup>2</sup> דְּבָר a word. <sup>3</sup> אֵלִיָּהוּ. <sup>4</sup> אִישׁ. <sup>5</sup> אֵת Tab. III. 2. <sup>6</sup> וְנָתַתִּי.  
<sup>7</sup> Tab. XIII. 6. <sup>8</sup> חֲכָם (s.). <sup>9</sup> חִידָה (s.). <sup>10</sup> בָּשָׂר Tab. IX. <sup>11</sup> Tab. XIII. 2. <sup>12</sup> עֵצָם



(Hebr., *and I*) my prayer<sup>13</sup> [is] to your (*m.*) God<sup>14</sup> according-to<sup>1</sup> your words.<sup>2</sup> For<sup>15</sup> great-is-His-Mercy-towards-us (Hebr., *mighty-hath-been*<sup>16</sup> over<sup>17</sup> us *His Mercy*<sup>18</sup>). Thy (*m.*) Countenance<sup>19</sup> make-Thou-to-shine<sup>20</sup> upon<sup>21</sup> Thy servant.<sup>22</sup> Many<sup>23</sup> [are] my persecutors<sup>24</sup> and my enemies.<sup>25</sup> Let-my-supplication-come-before-Thee (Hebr., *let-come*<sup>26</sup> my supplication<sup>27</sup> to Thy Presence<sup>19</sup>). I-will-extol-thee,<sup>28</sup> my God,<sup>14</sup> O\* King<sup>29</sup>; and-I-will-bless<sup>30</sup> Thy Name<sup>31</sup> for-ever-and-ever.<sup>32</sup> His 'praise<sup>33</sup> shall-speak<sup>34</sup> [viz.] my mouth<sup>7</sup>; and-shall-bless<sup>35</sup> [viz.] all-flesh<sup>36</sup> His-Holy-Name (Hebr., *the Name*<sup>31</sup> of *His Holiness*<sup>37</sup>) for-ever-and-ever.<sup>32</sup>

Tab. X. (1). 13 תַּפִּלָּה. 14 אֱלֹהִים (a Noun of Plural form). 15 כִּי. 16 גָּבַר. 17 עַל. 18 חָסֵד Tab. X. (1). 19 פָּנִים (a Noun of Plural form). 20 הָאֵר. 21 בְּ. the Prefix of § 4. 22 עָבַד Tab. X. (1). 23 רַבִּים. 24 רֹדְפִים. 25 צָר (s.). 26 תְּבוּאָה. 27 תַּחֲנֹנָה. 28 אֲרוֹמְמֶהָ. 29 מִלְּךָ. 30 וְאֶבְרַכָּהּ. 31 שֵׁם (i. c. the same), with affix שְׁמוֹ his..., etc.† 32 לְעוֹלָם וָעֶד. 33 תַּהֲלָה. 34 יִרְבֶּר. 35 וַיְבָרֶךְ. 36 בְּלִבְשָׁר. 37 קִדְּשׁ, Tab. XI. 1.——\* See § 74 (n.).

† See Tab. XIII, Note (§, a).





its Noun-Subst.\*; thus, אִישׁ טוֹב *a good man* (lit., *a man good*), אִשָּׁה גְּדוֹלָה *a great woman*, מְלָכִים גְּדֹלִים *great kings*, בְּתוּלוֹת יָפוֹת *beautiful virgins*.

79. Sometimes Participles are used as Adjectives; as in עַם בְּטִיחַ *a confident (or careless) people*, אֵשׁ בֹּעֶרֶת *a burning fire*, אֲנָשִׁים בֹּעְרִים *burning men*, בָּנוֹת בְּטָחוֹת *careless daughters*.†

80. With DUAL Nouns-Subst., Adjectives (and Participles used as such) take Plural forms; thus שָׁמַיִם הֶרְשִׁים *new heavens*, יָדִים רַפּוֹת *weak hands*, שִׁפְתֵּי דֹלָקִים *flaming lips*, בְּרָכַיִם נִשְׁלָוֹת *failing knees*.

81. If the Noun-Subst. is 'Definite' — either (1) having the 'Def. Art.,' or (2) having not that Prefix because it is 'i. c.' (§ 73), or (3) having a Pron. Affix, — the Adjective follows the Subst., and *receives also* the 'Def. Art. ;

\* (i.) There may be more than one Noun Subst. referred to by one Adjective; thus, "good statutes and judgments," would be חֻקִּים וּמִשְׁפָּטִים טוֹבִים (lit. *statutes and judgments good*).

(ii.) In a few instances, an Adjective *before* a Subst. is supposed to qualify that Subst.:—this *must not be* in Composition.

† This is a not unfrequent form of the Feminine Participle — instead of בֹּעֶרֶת; see hereafter.

‡ (i.) There may be several Adjectives (or Participles used as such) one after another, following the Subst.; thus, [Gen. xli. 23] "ears *withered, thin, and blasted,*" etc.

(ii.) In a few instances two Adjectives of *different Gender* refer to the same Subst.; thus, [1 K. xix. 11] רוּחַ גְּדוֹלָה וְחֹזֶק *a wind great (f.) and strong (m.)*,—the 'wind,' being *without life*, cannot be said to have any 'Gender' really.

§ (i.) There may be *more Adjectives than one* so following the 'Definite' Substantive, and having each of them the Prefix הַ for the 'Definite Article'; thus, "the high and fenced walls," would stand thus, "the walls the *high-ones and the fenced-ones.*" So "the high and fenced walls of a city" would stand thus, "*walls of a city the high-ones and the fenced ones;*" and so, "thy high and fenced walls" is "*thy walls the high-ones and the fenced-ones*" (Deut. xxviii. 52).

(ii.) A few instances might be cited in which an Adjective *not* having the Pref. הַ is rendered by many as an Adjective qualifying a 'Definite' Substantive. Suffice it to say here, that such a form of expression must never be used in Composition.

thus, **הַדָּבָר הַטוֹב** THE good word (lit., the word the good),  
**דְּבָרֵי מַלְךְ הָאַחֲרָנִים \* דָּוִד** THE last words of David (lit., words-of  
 David the last-ones), **בְּתִי הַגְּדוֹלָה** my elder daughter (lit., my  
 daughter the great-one), **דְּרָכֵיהֶם הָרָעִים** their bad ways (lit.,  
 their ways the bad).

N.B.—When the Adjective after a ‘Definite’ Substantive has not the Prefix **ה** for the ‘Definite Article,’ the Adjective generally serves as a ‘Predicate.’ See below § 83, etc.

82. Hebrew Adjectives have no (1) ‘Comparative’ or (2) ‘Superlative’ forms. An Adjective of ordinary form

(i.) followed by **מִן** (or by **מִ**, the Prefix of § 5) serves in the place of the ‘Comparative,’—and

(ii.) with the Prefix **ה** for the ‘Definite Article,’ and followed by **כִּ** (the Prefix of § 4), serves in the place of the ‘Superlative;’ thus,—

(i.) **טוֹב מִן הָאֲרִיָּה הַמֵּת** BETTER THAN the dead lion (lit., GOOD FROM, OR MORE THAN, the dead lion), and **טוֹב מִמֶּנּוּ** better than he, **מִתּוֹק מִדְּבַשׁ** sweeter than honey.

(ii.) **הַגְּדוֹל בְּאַנָּקִים** THE GREATEST OF the Anakim (lit., THE GREAT ONE IN, OR AMONG, the Anakim); and so **הַרַל בְּמַנַּשֶּׁה** THE WEAKEST OF Manasseh; **הַצָּעִיר בְּבֵית אָבִי** THE LEAST OF the house of my father.

N.B.—These expressions for (i.) the ‘Comparative’ and (ii.) the ‘Superlative’ are often used ‘Predicatively;’ thus, [Ps. lxiii. 4] **טוֹב חַסְדְּךָ מִחַיִּים** Thy Grace [is] better than life, and [Judg. vi. 15] “My thousand [is ...] **הַרַל בִּי**” the weakest in Manasseh, and I [am] the least,” etc..

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\* If, instead of “David,” we had the expression “a great king” [מַלְךְ גָּדוֹל], we should have for “the last words of a great king,” **דְּבָרֵי מַלְךְ גָּדוֹל הָאַחֲרָנִים** (lit., words-of a king great the-last-ones); and if, instead of “David,” we had the expression “the great king,” we should have for “the last words of the great king,” **דְּבָרֵי הַמֶּלֶךְ הַגָּדוֹל הָאַחֲרָנִים** (lit., words-of the king the great-one the-last-ones).

83. Hebrew Adjectives are often used ‘Predicatively,’\* and then some form of the so-called ‘Substantive Verb’ (or ‘logical Copula’) is to be supplied; thus, וְהָיָה הָאָרֶץ טוֹב *and the gold of the land [is] good*, וְהָאִישׁ גָּדוֹל מְאֹד *and the man [was] great exceedingly*, גָּדוֹל שְׁמוֹ GREAT [is] *His Name*, טוֹב הַסְּדֵק *good [is] Thy Mercy*; and so צַדִּיק אַתָּה *Righteous [art] Thou*, טֹבֵת הֵנָּה *goodly they (f.) [were]*, רְחוּקִים אֲנִיחֵנוּ *far away [are] we*, etc. etc.

N.B.—The Adjective when used ‘Predicatively,’ often precedes its Subject as in the last five examples; it is then generally emphatic.

84. An Adjective which *precedes* the Substantive or Pronoun to which it belongs, generally serves as a ‘Predicate’ thereto; thus, [1 S. xxvi. 13] רַב הַמָּקוֹם *great [was] the space [between them]*; [Job v. 25] רַב זְרַעְךָ *great (or abundant) thy seed [shall be]*, etc.: as, also, in the last five examples in § 83.

85. So, also, *after* a ‘Definite’ Subject an Adjective that *has not* the Prefix ה for the ‘Def. Art.’ is generally used ‘Predicatively;’† thus, [Judg. vii. 4] רַב הָעָם *the people [is] great (or numerous)*, whereas “*the numerous people*” would be הָעָם הָרַב, as [Is. xvi. 14] הָרַב הַקָּמֹן *the great multitude*.

[Obs.—רַב עַם (or עַם רַב) means “*a numerous people*.”]

86. There are not very many adjectives‡ in Hebrew. But no want of them is particularly felt because there is, in common use, another mode of *defining, describing, and qualifying* Substantives, — viz., by placing them in Construction with a

\* In which case the Adjective *need not* agree with the Subst. in Gender or Number.

A Noun-Subst. may also be used ‘Predicatively’ of another Noun-Subst. or a Pronoun.

† A few instances may be cited in which this seems not attended to. It *must always* be attended to in Composition.

‡ i.e. Strictly such. Participles are often used Adjectively.



word (or expression § 87, 2) which denotes the *qualification*, or the *describing* or *defining thing* or *quality*; thus, [Pr. xv. 26] נְעִים אִמְרֵי pleasant words (lit., words-of pleasantness); [1 K. xx. 31] מְלָכֵי הַחֶסֶד merciful kings (lit., kings-of mercy), etc. Moreover,

[ 87. The *second* of two words so connected may have a Pron. Affix referring to the *former* one; thus, (1) [Ps. cxix. 62] מִשְׁפָּטֵי צְדָקָךָ Thy righteous judgments (E.V.),—and so (2) [Is. lxiv. 10] בֵּית קִדְשֵׁנוּ וְתִפְאַרְתֵּנוּ our holy and beautiful house (lit., the-house of our holiness and our beauty), etc.

88. A less common idiom is the following:—A Noun ‘in Construction’ with a word after it sometimes qualifies or describes *this second word*, in an Adjectival manner;\* thus, [Gen. xvi. 12] פָּרָא אָדָם a wild man (lit., a wild-ass-of man), and so [Deut. xxxii. 41] בָּרַק הָרָבִי My flashing sword (lit., the-lightning-of My sword, i.e., My lightning sword).

In accordance with this, וְתוֹעֲפֹת הָרִים (lit., and the-might-of mountains, Ps. xcv. 4) seems best understood as equivalent to “and mighty mountains,”—we have then the whole verse running thus:

“In Whose hand [are] the-secret-depths-of earth,  
“And His [are] the mighty mountains.”

89. Some Adjectives, chiefly *Gentilic* and *Patronymic*,† have the ending יָ for the Masculine, and יָהּ or יָת for the Feminine, — in the Singular. These take יִם (or יִים) for the Plural Masc. and יֹת for the Plural Fem.; thus עֲבָרִי Hebrew (Sing. m.), עֲבָרִיָּה (Sing. f.), עֲבָרִים [עֲבָרִיִּים Ex. iii. 18] (Plur. m.), עֲבָרִיּוֹת (Plu. f.); and מִצְרִי Egyptian (Sing. m.), מִצְרִיָּה (Sing. f.), מִצְרִים (Plu. m.), מִצְרִיּוֹת (Plu. f.).

90. It seems hardly necessary to say that ‘Comparison,’ in the way of *Likeness* and *Similitude* is expressed by the Prefix כּ of § 4 (or the word כָּמוֹ, § 4 Note γ); thus, חֲסֵן כָּמוֹ הָעֹץ strong as the oaks; נָבוֹן וְחָכָם כָּמוֹךָ intelligent and wise as thou; לִבּוֹ יָצוּק כָּמוֹ אֶבֶן his heart [is] firm as a stone.

\* Somewhat as we say a *giant of a man* (for a *gigantic man*), a *fool of a man* (for a *foolish man*).

† There are some others, as אֲבִירִי cruel, — and so חֲבִלִילִי Gen. xlix. 12.



91. The **כ** of Comparison is sometimes used with *two words in succession*, to express “just so much as,” or “as much the one as the other;” thus, in [Is. xxiv. 2] **כְּמִן הַבּוֹרֵךְ כְּמִן הַמְּכַרֵּם** *so with the buyer as with the seller*; so **כְּמוֹ** in the well-known passage\* [Ps. lviii. 10] **כְּמוֹ חַי כְּמוֹ חַי** *as much quick as on fire*.

92. (α.) Adjectives (and Participles used as such) may be used *concretely*; thus, **צַדִּיק** *righteous (m.)* for *a righteous* [MAN], and **טוֹב** *good (m.)* for *a good* [MAN OR THING];—[often so

(β.) when ‘Predicative,’—and then they need not agree in Gender and Number with the word to which they refer; thus, [Ps. lxxiii. 28] **טוֹב לִי קִרְבַּת אֱלֹהִים** *the nearness of God to me [is] good* (or *a good thing*); [Ps. lxvi. 3] **מַה נּוֹרָא מַעֲשֵׂיךָ** *how awful [are] Thy works!* etc.];—

(γ) So [Nu. xxii. 18] “to do *little or great* [בְּטוֹטָה אוֹ בְּגוֹלוֹת, lit. *a little [thing] or a great [thing]*], and so some give [Pr. viii. 6] “I will speak *excellent-things*” [בְּנִיידִים]:

(δ) Especially the Fem. Plu.; thus, (1) **גְּדוֹלוֹת** *great [things]* Ps. xii. 4, lxxi. 19, etc., (2) **נוֹרָאוֹת** *terrible [things]* Ps. xlv. 5, cvi. 22, etc.:

(ε) And *Adverbially*, as **נוֹרָאוֹת** *fearfully*, Ps. cxxxix. 14, etc.

93. Besides the forms of Expressing the ‘Comparative’ and ‘Superlative,’ which were mentioned in § 82, there are some others which need not be mentioned in a Section on *Adjectives*.

## EXERCISE XV.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (α—ε).

רַחֵם<sup>1</sup> לְבִי<sup>2</sup> דְּבַר<sup>3</sup> טוֹב<sup>4</sup>: טוֹב<sup>5</sup> יִי לְעוֹלָם<sup>6</sup> + חֲסִדוֹ<sup>7</sup>:  
לֹא<sup>8</sup> נָפַל<sup>9</sup> דְּבַר<sup>3</sup> אַחֶר<sup>10</sup> מִכָּל<sup>11</sup> דְּבָרוֹ<sup>3</sup> הַטּוֹב<sup>4</sup>: טוֹב<sup>4</sup> יוֹם<sup>12</sup>

<sup>1</sup> hath uttered. <sup>2</sup> my heart. <sup>3</sup> דְּבַר a word<sup>†</sup>(with Affix דְּבַרִּי *my word*, etc.).  
<sup>4</sup> טוֹב good (m.), טוֹבָה (f.). <sup>5</sup> See Exercise IX. Note 2. <sup>6</sup> for ever. <sup>7</sup> חֲסִד  
mercy (with Affix חֲסִדִּי *my mercy*, etc.). <sup>8</sup> not. <sup>9</sup> hath fallen. <sup>10</sup> one.  
<sup>11</sup> כָּל all, כִּלְ when unaccented, [Pt. I. §§ 37, 55 (9, b.)]. <sup>12</sup> a day.

\* Perhaps best known in the rendering, “So let indignation vex him even as a thing that is raw.” The words חַי *alive* and הָרוֹן *hot*, or *on fire*, refer to אֶמְרָה *a thorn* or *a briar*;—the Psalmist seems to express the wish that there may suddenly and utterly fail all the force and fire required for bringing to maturity the plot which his foes are concocting; and this he expresses in figurative language which refers to a storm-blast’s sweeping away a fire of thorn-twigs *partly quick* (i.e., with the sap yet in them) but *partly kindled*.

† Also a promise;—and a matter, a thing.

בַּחֲצֵרֶיךָ<sup>13</sup> מֵאֶלֶף<sup>14</sup> : כִּי<sup>15</sup> טוֹב<sup>16</sup> חֲסִדְךָ<sup>17</sup> מֵחַיִּים<sup>18</sup> : כֹּא<sup>19</sup>  
 עֲלֵיכֶם<sup>20</sup> כָּל-<sup>21</sup> הַדְּבָר<sup>22</sup> הַטּוֹב<sup>23</sup> : הָאָרֶץ<sup>24</sup> הַטּוֹבָה<sup>25</sup> נָתַן<sup>26</sup>  
 לָכֶם<sup>27</sup> : בֵּין<sup>28</sup> חָכֶם<sup>29</sup> יִשְׁמַח<sup>30</sup> אָב<sup>31</sup> וּבְסִיל<sup>32</sup> אָדָם<sup>33</sup> בּוֹהַ<sup>34</sup>  
 אִמּוֹ<sup>35</sup> : זְבוּבֵי<sup>36</sup> מָוֶת<sup>37</sup> : מֵתִי<sup>38</sup> מִסְפָּר<sup>39</sup> : וְהָיָה<sup>40</sup> כַּעַם<sup>41</sup>  
 כַּפְּהֵן<sup>42</sup> : אֵךְ<sup>43</sup> טוֹב<sup>44</sup> לְיִשְׂרָאֵל<sup>45</sup> אֱלֹהִים<sup>46</sup> לְבָרִי<sup>47</sup> לִבָּב<sup>48</sup> :  
 הָאֵל<sup>49</sup> הַגָּדוֹל<sup>50</sup> וְהַנּוֹרָא<sup>51</sup> : חַנוּן<sup>52</sup> וְרַחוּם<sup>53</sup> הוּא<sup>54</sup> : הוֹרִי<sup>55</sup> צַח<sup>56</sup>  
 וְאֲרוֹם<sup>57</sup> : הַיָּפֶה<sup>58</sup> בְּנָשִׁים<sup>59</sup> : יָפֶה<sup>60</sup> כְּלָבָנָה<sup>61</sup> בָּרָה<sup>62</sup> בַּחֲמָה<sup>63</sup> :  
 לֹא<sup>64</sup> יִמָּשׁ<sup>65</sup> יוֹ<sup>66</sup> אֶת-<sup>67</sup> עַמּוֹ<sup>68</sup> בַּעֲבוּר<sup>69</sup> שָׁמַיִם<sup>70</sup> הַגָּדוֹל<sup>71</sup> :  
 וְגֵאֲלָתִי<sup>72</sup> אֶתְכֶם<sup>73</sup> בְּזִרְעֶךָ<sup>74</sup> נְטוּיָה<sup>75</sup> וּבְשִׁפְטִים<sup>76</sup> גְּדֻלִּים<sup>77</sup> :  
 וְהִקְמַתִי<sup>78</sup> עֲלֵיכֶם<sup>79</sup> אֵת<sup>80</sup> דְּבָרִי<sup>81</sup> הַטּוֹב<sup>82</sup> : בָּרוּךְ<sup>83</sup> הֵבֵא<sup>84</sup>  
 בְּנֵשִׁים<sup>85</sup> יוֹ<sup>86</sup> :

13 in Thy courts. 14 אֶלֶף a thousand [p. : אֶלֶף]. 15 for. 16 חַיִּים life. 17 there hath come. 18 עַל upon. 19 הָאָרֶץ earth, land (הָאָרֶץ when the 'Definite Article' is prefixed). 20 He gave. 21 a son. 22 wise. 23 will gladden. 24 a father. 25 בְּסִיל a fool. 26 man, a man. 27 despises. 28 his mother. 29 זְבוּב a fly. 30 death. 31 מֵתִים men. 32 number. 33 and it shall be. 34 עַם a people (הָעַם when the 'Definite Article' is prefixed). 35 כַּפְּהֵן a priest. 36 verily. 37 to Israel. 38 God. 39 בָּר pure (Sing. m.) 40 heart. 41 אֵל God. 42 גְּדוֹל great. 43 נּוֹרָא awful, to be feared. 44 gracious. 45 and merciful. 46 my beloved. 47 white (E.V.). 48 and ruddy. 49 יָפֶה beautiful (f.). 50 נְשִׁים women. 51 לְבָנָה moon. 52 bright. 53 חֲמָה sun. 54 will forsake. 55 (See Exerc. IX., No. 15). 56 His people. 57 because of. 58 His Name. 59 and I will redeem. 60 זֶרַע an arm (f.). 61 stretched out (f.). 62 שִׁפְטִים judgments. 63 and I will establish. 64 Blessed (m.). 65 He that cometh. 66 in [the] Name of.

## EXERCISE XVI.

(To be translated into Hebrew.)

[N.B.—The ה for the 'Definite Article' must not be put before a word 'i.e.'—  
 "Is," "are," and "am," here, are not to be expressed in Hebrew.]

\* \* For the plan of the Exercise, see § 11 (ζ—μ).

A great<sup>1</sup> city.<sup>2</sup> The great<sup>1</sup> city.<sup>2</sup> The city<sup>2</sup> is great.<sup>1</sup>  
 Great<sup>1</sup> cities.<sup>2</sup> The great<sup>1</sup> cities.<sup>2</sup> The cities<sup>2</sup> are great.<sup>1</sup>

<sup>1</sup> גְּדוֹל § 76 (ii.). <sup>2</sup> עִיר a feminine Noun (Plur. עָרִים f.).

Great<sup>1</sup> and goodly<sup>3</sup> cities.<sup>2</sup> The great<sup>1</sup> and goodly<sup>3</sup> cities.<sup>2</sup>  
 The cities<sup>2</sup> are great<sup>1</sup> and goodly.<sup>3</sup> The great<sup>1</sup> and good<sup>3</sup>  
 prophet.<sup>4</sup> The prophet<sup>4</sup> is good<sup>3</sup> and great.<sup>1</sup> A good<sup>3</sup> and  
 great<sup>1</sup> prophet<sup>4</sup> he is. The great<sup>1</sup> and good<sup>3</sup> prophets.  
 A great<sup>1</sup> crown-of<sup>5</sup> gold.<sup>6</sup> Is-not (Hebr., *Whether*<sup>7</sup>not<sup>8</sup>) her  
 little<sup>9</sup> sister<sup>10</sup> better<sup>11</sup> than she? What<sup>12</sup> is sweeter<sup>13</sup> than  
 honey,<sup>14</sup> and what is stronger<sup>15</sup> than a lion.<sup>16</sup> The greatest<sup>17</sup>  
 of the Anakim.<sup>18</sup> My thousand<sup>19</sup> is the weakest<sup>20</sup> of Manasseh,<sup>21</sup>  
 and I am the least<sup>22</sup> of the house<sup>23</sup> of my father.<sup>24</sup> The  
 most-beautiful<sup>25</sup> [one] of the women.<sup>26</sup> Thy (f.) high<sup>27</sup> and  
 fenced<sup>28</sup> walls.<sup>29</sup> The Glorious<sup>30</sup> and Awful<sup>31</sup> NAME.<sup>32</sup>

<sup>3</sup> טוב, § 76 (i.). <sup>4</sup> נביא (m.). <sup>5</sup> עטרת (f.). <sup>6</sup> זהב. <sup>7</sup> § 7. <sup>8</sup> לא. <sup>9</sup> קטן  
 § 76 (iii.). <sup>10</sup> Tab. XIII. † (a). <sup>11</sup> 'Comparative' of (3). See § 82 (i.). <sup>12</sup> מה.  
<sup>13</sup> מתוק sweet. <sup>14</sup> דבש. <sup>15</sup> עז strong. <sup>16</sup> ארי. <sup>17</sup> 'Superlative' of (1). See  
 § 82 (ii.). <sup>18</sup> ענקים. <sup>19</sup> אלף Tab. X. (i.) (m.). <sup>20</sup> דל weak. <sup>21</sup> מנשה. <sup>22</sup> צעיר.  
<sup>23</sup> בית Tab. XIII. (3). <sup>24</sup> Tab. XIII. (i.). <sup>25</sup> יפה (f.) [יפה m.]. <sup>26</sup> נשים  
 (§ 74, m.). <sup>27</sup> גבה high (Sing. m.). <sup>28</sup> בצור fenced (Sing. m.). <sup>29</sup> הומה a wall.  
<sup>30</sup> נכבד. <sup>31</sup> נורא. <sup>32</sup> ישם.

Note (a). The phrase "flies of death" (p. 56, No. 29 & 30) stands for "dead flies."

(b). The phrase "men of number" (p. 56, No. 31 & 32) stands for "a few men."

## SECTION IX.

## PRONOUNS-ADJECTIVE.

94. The Pronouns of Section V. (see p. 28),—viz.

(I.) *זֶה* *this* (m.), *זֹאת* *this* (f.), *אֵלֶּה* *these* (m. & f.); (II.) *הוּא* *that* (m.), *הִיא* *that* (f.), etc.,—may be used ADJECTIVELY thus,

<i>this man</i>	הָאִישׁ הַזֶּה	<i>that man</i>	הָאִישׁ הַהוּא †
<i>this woman</i>	הָאִשָּׁה הַזֹּאת	<i>that woman</i>	הָאִשָּׁה הַהִיא
<i>these boys</i>	* הַנְּעָרִים הָאֵלֶּה	<i>those boys</i>	† הַנְּעָרִים הַהֵם or † הַנְּעָרִים הָהֵם
<i>these girls</i>	הַנְּעָרוֹת הָאֵלֶּה	<i>those girls</i>	הַנְּעָרוֹת הַהֵנָּה
<i>like these words</i>	כְּדִבְרֵי הָאֵלֶּה	<i>in those words</i>	בְּדִבְרֵי הָהֵם or בְּדִבְרֵי הַהֵמָּה

i.e., these *Pronouns-Adjective* follow the Rule of § 81 (p. 51) —respecting Adjectives with ‘*Definite*’ ‡ Nouns-Subst.

Obs.—The ‘*Definite*’ Noun-Substantive may be ‘i. c.’ as in [1 S. xvii. 11] *הַכְּלִישִׁי הַזֶּה* *these words of the Philistine* (lit., *words of the Philistine the these*); and with a Pron. Aff., thus *עֲמֹךְ הַזֶּה* *this Thy people*.

95. If the ‘*Definite*’ Noun-Substantive has an Adjective belonging to it, besides one of these Pronouns used Adjectively, — the proper place for this Pronoun is *after the Adjective* §; thus, [Nu. xx. 5] *הַמָּקוֹם הָרָע הַזֶּה* *this bad place* (lit., *the place the bad the this*); [Nu. xvi. 26] *הָאֲנָשִׁים הָרָשָׁעִים הָאֵלֶּה* *these wicked men* (lit., *the men the wicked the these*); and so [Deut. i. 19] *הַמִּדְבָּר הַגָּדוֹל וְהַנּוֹרָא הַהוּא* *that great and terrible wilderness* (lit., *the wilderness the great and the terrible the that*), etc.

96. (i.) The Pronouns *זֶה* (m.), and *זֹאת* (f.), (especially the latter) are sometimes used for “*this [thing]*”; and *אֵלֶּה* is sometimes used for “*these [things]*.” So, also,

(ii.) (a) The 3 s. (m. and f.) and 3 pl. (m. and f.) Pers. Pronouns of Tables I.,

\* *הָאֵלֶּה*, sometimes; thus, [Gen. xix. 8] *לְאֶנְשֵׁי הָאֵלֶּה* *to these men*.

† For the *ה* in *הַהוּא*, *הַהִיא*, — and the *ה* in *הָהֵם*, etc., — see § 6 (c, ii.) and Note.

‡ The Nouns to which the ‘*this*’ or ‘*these*,’ ‘*that*’ or ‘*those*’ refer being ‘*Definite*.’ But the *ה* is sometimes omitted, thus *בַּלַּיְלָה הוּא* *in that night*, *דִּבְרֵי אֵלֶּה* *these my words*.

§ There are some instances in which this Rule is *not attended to*. It must always be observed in Composition.

III. (1) (and in other forms), are sometimes used *Neutrally* as in “Is not *IT* \* [הִיא] written etc.”, Josh. x. 13, “*IT* \* [אֵתוֹ] I must observe to speak,” Nu. xxiii. 12, etc., etc.

(3) N.B.—Pronouns of the Third Pers. (Tab. I.), stand sometimes where no corresponding Pronoun is required in English, as in “*These* are [הֵם אֵלֶּה, lit. *these* *THEY* (are)] the sons of Ishmael,” Gen. xxv. 16; “Knowest thou not *what* are *these* [זֶה הַמָּה אֵלֶּה, lit. *what* *THEY* *these*]?” Zech. iv. 5.

97. By reason of an *Ellipsis* of the ‘Relative’ Pronoun after ‘*this*,’ זֶה and הַזֶּה stand sometimes where a *Relative* Pronoun is required in English; thus, [Ps. civ. 8] “unto the place [זֶה] WHICH (E.V.) Thou hast appointed for them.”

98. The Prefix הַ of § 6, — as ‘Defining,’ or ‘Marking,’ or ‘Pointing out,’ *that one who*, or *those who*, or *that which*, and the like, — stands sometimes where the *Relative* Pronoun is required in English; thus, [Gen. xxiv. 43] “the damsel [הַיִּצְאָתָא] *who cometh out* (lit., *the-one-coming-out*) and to whom I shall say, etc.” Cp. Gen. xix. 15, Deut. viii. 14—16, Josh. x. 24, etc.

[N.B.—Henceforth the following words need not be given in the Notes to the Exercises:—

אֵל not (generally *deprecatively*).

אֵת (אֵת־), see Exercise IX. 15. †

כָּל (כָּל־) *all*.

לֹא *not*.

\* \* For זֶה, זֹאת, אֵלֶּה, used ‘*Absolutely*,’ see p. 28.

## EXERCISE XVII.

(To be translated into English.)

\* \* For the plan of the Exercise see § 11 (α—ε).

אֵלֶּה דְּבָרֵי הַבְּרִית: וַיְדַבֵּר מֹשֶׁה, אֶת הַדְּבָרִים הָאֵלֶּה:  
הָלֹא תִשְׁמַר לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת

<sup>1</sup> דְּבָרֵי a word, thing.    <sup>2</sup> the covenant.    <sup>3</sup> and spake.    <sup>4</sup> Moses.    <sup>5</sup> § 7  
(this varies slightly from the Bible).    <sup>6</sup> thou wilt observe.    <sup>7</sup> to do.    <sup>8</sup> the Law.

\* Cp. § 10.

† The *Makkêph* is generally not given in the Exercises.

‡ The Student is supposed to be familiar with the rest of Tables I—IV.



הַכְּתָבִים<sup>9</sup> בַּסֵּפֶר<sup>10</sup> הַזֶּה: הַמִּצְוָה<sup>11</sup> הַזֹּאת אֲשֶׁר אֲנִכִּי מִצְוֶה<sup>12</sup>  
הַיּוֹם<sup>13</sup> לֹא נִפְלְאָתָה<sup>14</sup> הוּא מִמֶּךָ וְלֹא רָחֲקָה<sup>15</sup> הוּא: כִּי<sup>16</sup>  
הוּא חָכַמְתֶּכֶם<sup>17</sup>: הִנֵּה<sup>18</sup> בְּדַבְרִי הַגְּדוֹל<sup>19</sup> הִזָּה אוֹ<sup>20</sup> הַנִּשְׁמָע<sup>21</sup>  
כְּמִהוּ: וְהִגַּדְתָּ<sup>22</sup> לְבִנְךָ<sup>23</sup> בַּיּוֹם<sup>24</sup> הַהוּא לֵאמֹר<sup>25</sup>: זֶה אֱלֹהֵי<sup>26</sup>  
וְאֲנִי<sup>27</sup>: הֲלוֹא הוּא אָבִיךָ<sup>28</sup> קִנְךָ<sup>29</sup>: הוּא תְהַלֶּתְךָ<sup>30</sup> וְהוּא  
אֱלֹהֶיךָ<sup>31</sup> אֲשֶׁר עָשָׂה<sup>32</sup> אִתְּךָ אֶת הַגְּדֹלָת<sup>19</sup> וְאֶת הַנּוֹרָאִת<sup>33</sup>  
הָאֵלֶּה: הָאֵתָת<sup>34</sup> וְהַמִּפְתִּים<sup>35</sup> הַגְּדֹלִים<sup>19</sup> הָהֵם: בְּעִבּוֹר<sup>36</sup> זֹאת<sup>37</sup>:  
מִי שָׁמַע<sup>38</sup> כְּזֹאת<sup>37</sup> מִי רָאָה<sup>39</sup> כְּאֵלֶּה<sup>37</sup>: זֹאת הָעֵצָה<sup>40</sup>  
הַיְעוּצָה<sup>41</sup>: וּכְאֲשֶׁר<sup>42</sup> יַעֲצֵתִי<sup>43</sup> הִיא תִקּוּם<sup>44</sup>: כִּי<sup>16</sup> לִי בְנֵי<sup>23</sup>  
יִשְׂרָאֵל<sup>45</sup> + עֲבָדִים<sup>46</sup>, עֲבָדֵי<sup>46</sup> הֵם: וְנִשְׁלֹ<sup>47</sup> יִי<sup>48</sup> אֱלֹהֶיךָ<sup>31</sup> אֶת  
הַגּוֹיִם<sup>49</sup> הָאֵל<sup>50</sup> מִפְּנֵיךָ<sup>51</sup> מֵעַט<sup>52</sup> מֵעַט<sup>52</sup>: הָרֵאשֻׁנוֹת<sup>53</sup> מִה  
הֵנָּה: מִי זֶה בָּא<sup>54</sup> מֵאֲדוֹם<sup>55</sup>: זֶה דּוֹדִי<sup>56</sup>: בְּיָמִים<sup>57</sup> הַהֵם הַהֵם  
וּבָעֵת<sup>58</sup> הַהִיא נָאֻם<sup>59</sup> יִי<sup>48</sup> יִבְאוּ<sup>60</sup> בְנֵי<sup>23</sup> יִשְׂרָאֵל<sup>45</sup> הָמָּה וּבְנֵי<sup>23</sup>  
יְהוּדָה<sup>61</sup> יַחְדָּו<sup>62</sup>: כִּי<sup>16</sup> זֹאת הַבְּרִית<sup>2</sup> אֲשֶׁר אָכַלְתָּ<sup>63</sup> אֶת בֵּית<sup>94</sup>  
יִשְׂרָאֵל<sup>45</sup>: בְּיָמִים<sup>57</sup> הָהֵם תִּנָּשַׁע<sup>65</sup> יְהוּדָה<sup>61</sup>... וְזֶה אֲשֶׁר יִקְרָא<sup>66</sup>  
לָהּ יִי<sup>48</sup> צְדִיקְנוּ<sup>67</sup>:

<sup>9</sup> written (See § 98.) <sup>10</sup> in the Book. <sup>11</sup> the commandment.  
<sup>12</sup> commanding thee (*m.*). <sup>13</sup> to-day. <sup>14</sup> (with the 10 following) too hard for.  
<sup>15</sup> far off. <sup>16</sup> for. <sup>17</sup> הַחֲכָמָה wisdom (the ַ to the ך is ם). <sup>18</sup> has there been?  
<sup>19</sup> גְּדוֹל great (§ 76 (ii)) <sup>20</sup> or. <sup>21</sup> has there been heard? <sup>22</sup> and thou shalt  
tell. <sup>23</sup> Tab. XIII. (4). <sup>24</sup> יוֹם a day. <sup>25</sup> saying. <sup>26</sup> אֵל God. <sup>27</sup> and I will  
glorify Him. <sup>28</sup> Tab. XIII. (1). <sup>29</sup> Who owneth thee (*i.e.*, Whose thou art).  
<sup>30</sup> תְּהַלָּה praise. <sup>31</sup> See Exerc. IX. 66. <sup>32</sup> hath done. <sup>33</sup> § 92 (δ, 2). <sup>34</sup> אֵת a  
sign (Plu. אֵתוֹת). <sup>35</sup> מוֹפֵת a wonder. <sup>36</sup> on account of. <sup>37</sup> § 96. <sup>38</sup> hath heard.  
<sup>39</sup> hath seen. <sup>40</sup> עֵצָה counsel (*f.*). <sup>41</sup> יַעֲצֵן counselled (*m.*). For the force of the  
ה here, see § 98. <sup>42</sup> and according to what (or, *and as*). <sup>43</sup> I have counselled.  
<sup>44</sup> shall stand. <sup>45</sup> Israel. <sup>46</sup> Table X. 6. <sup>47</sup> and He will expel (or, *pluck away*).  
<sup>48</sup> See Exerc. IX. 2. <sup>49</sup> the nations. <sup>50</sup> § 94(\*). <sup>51</sup> פָּנִים a face (a Noun of Plu.  
form.) <sup>52</sup> מֵעַט מֵעַט [by] little [and] little. <sup>53</sup> the former things (*f.*). <sup>54</sup> coming  
(Sing. *m.*). <sup>55</sup> אֲדוֹם Edom. <sup>56</sup> דּוֹד a friend. <sup>57</sup> יָמִים Plu. of 24. <sup>58</sup> עֵת time.  
<sup>59</sup> saith (E.V.). <sup>60</sup> they shall come. <sup>61</sup> Judah. <sup>62</sup> together. <sup>63</sup> I will make (lit.,  
*cut*). <sup>64</sup> house of. <sup>65</sup> shall be saved. <sup>66</sup> one shall call. (This word, with the  
*'to her'* following, signifies "*she shall be called*"). <sup>67</sup> צְדָק righteously.

## EXERCISE XVIII.

(To be translated into Hebrew.)

\* \* For the plan of the Exercise see § 11 (ζ—μ).

[Obs.—‘Is’ and ‘are,’ here, are not to be expressed in Hebrew.]

This house.<sup>1</sup> This is the house. In this house. Is-this (Hebr. *Whether*<sup>2</sup> *this*?) the house? That is the house. These are the houses.<sup>1</sup> These houses. Those houses. This great<sup>3</sup> house. That great city.<sup>4</sup> In this city. In this great city. This is the great city. These cities.<sup>4</sup> Those cities. In these cities. From those cities. Who\* are these men<sup>5</sup> with<sup>6</sup> thee (*m.*)? What\* is this (*m.*) in thy (*m.*) hand<sup>7</sup>?, and-he-said,<sup>8</sup> A rod.<sup>9</sup> This (*f.*) we-will-do<sup>10</sup> to<sup>11</sup> them (*m.*). Hear-ye<sup>12</sup> this (*f.*) O<sup>13</sup> priests.<sup>14</sup> What is this (*f.*) thou-(*f.*)-hast-done<sup>15</sup>? Is this (*f.*) Naomi<sup>16</sup>? Whose-son (Hebr. *son of*<sup>17</sup> *whom*\*) is this? Whose daughter<sup>18</sup> is this? That is the man<sup>19</sup> from whom we-heard<sup>20</sup> these good<sup>21</sup> words.<sup>22</sup> At<sup>23</sup> that time.<sup>24</sup> In those days<sup>25</sup> I-will-pour-out<sup>26</sup> My Spirit.<sup>27</sup> On<sup>28</sup> that day<sup>29</sup> shall-be-sung<sup>30</sup> this song<sup>31</sup> in the land<sup>31</sup> of Judah.<sup>32</sup>

<sup>1</sup> בֵּית (*m.*), Plu. בֵּיתִים. <sup>2</sup> The prefix of § 7. <sup>3</sup> Exerc. XVII. 19. <sup>4</sup> עִיר (*f.*), Plu. עָרִים. <sup>5</sup> אַנְשִׁים. <sup>6</sup> עִם. <sup>7</sup> יָד. <sup>8</sup> וַיֹּאמֶר. <sup>9</sup> מִטָּה. <sup>10</sup> נַעֲשֶׂה. <sup>11</sup> ל prefix. <sup>12</sup> שָׁמְעוּ. <sup>13</sup> § 74 (*n.*). <sup>14</sup> כֹּהֲנִים. <sup>15</sup> עָשִׂית. <sup>16</sup> נָעָמִי. <sup>17</sup> בֶּן. <sup>18</sup> בַּת (the same i.c.). <sup>19</sup> אִישׁ. <sup>20</sup> שָׁמְעֶנּוּ. <sup>21</sup> טוֹב § 76. i. <sup>22</sup> Exerc. XVII. 1. <sup>23</sup> ב prefix. <sup>24</sup> עַתָּה (*f.*). <sup>25</sup> יָמִים. <sup>26</sup> אֲשַׁפּוּךָ. <sup>27</sup> רוּחִי. <sup>28</sup> יוֹם. <sup>29</sup> יוֹשֵׁר. <sup>30</sup> מ. <sup>31</sup> אֲרִיץ. <sup>32</sup> יְהוּדָה.——\* See page 29.

## SECTION X.

## NUMERALS.

99. The Cardinal Numbers from 1 to 20 are—

<i>Fem.</i>		<i>Masc.</i>		Notation.	
Construct.	Absolute.	Construct.	Absolute.		
אַחַת	אַחַת†	אַחַד	אַחַד*	.א.	1.
שְׁתֵּי	שְׁתֵּים	שְׁנֵי	שְׁנַיִם	.ב.	2.
שְׁלֹשׁ	שְׁלֹשׁ	שְׁלֹשָׁת	שְׁלֹשָׁה	.ג.	3.
אַרְבַּע	אַרְבַּע	אַרְבַּעַת	אַרְבַּעַה	.ד.	4.
חֲמִישׁ	חֲמִישׁ	חֲמִישָׁת	חֲמִישָׁה	.ה.	5.
שֵׁשׁ	שֵׁשׁ	שֵׁשָׁת	שֵׁשָׁה	.ו.	6.
שִׁבְעַ	שִׁבְעַ	שִׁבְעַת	שִׁבְעָה	.ז.	7.
שְׁמֹנֶה	שְׁמֹנֶה	שְׁמֹנֶת	שְׁמֹנֶה	.ח.	8.
תִּשְׁעַ	תִּשְׁעַ	תִּשְׁעַת	תִּשְׁעָה	.ט.	9.
עָשָׂר	עָשָׂר	עָשָׂרַת	עָשָׂרַה	.י.	10.
אַחַת עָשָׂר (or עֶשְׂרֵת עָשָׂר)	אַחַת עָשָׂר (or עֶשְׂרֵת עָשָׂר)	אַחַד עָשָׂר (or עֶשְׂרֵת עָשָׂר)	אַחַד עָשָׂר (or עֶשְׂרֵת עָשָׂר)	.יא.	11.
שְׁתֵּים עָשָׂר (or עֶשְׂרֵת עָשָׂר)	שְׁתֵּים עָשָׂר (or עֶשְׂרֵת עָשָׂר)	שְׁנַיִם עָשָׂר (or עֶשְׂרֵת עָשָׂר)	שְׁנַיִם עָשָׂר (or עֶשְׂרֵת עָשָׂר)	.יב.	12.
שְׁלֹשׁ עָשָׂר	שְׁלֹשׁ עָשָׂר	שְׁלֹשָׁה עָשָׂר	שְׁלֹשָׁה עָשָׂר	.יג.	13.
אַרְבַּע עָשָׂר	אַרְבַּע עָשָׂר	אַרְבַּעַה עָשָׂר	אַרְבַּעַה עָשָׂר	.יד.	14.
חֲמִישׁ עָשָׂר	חֲמִישׁ עָשָׂר	חֲמִישָׁה עָשָׂר	חֲמִישָׁה עָשָׂר	.טו.	15.
שֵׁשׁ עָשָׂר	שֵׁשׁ עָשָׂר	שֵׁשָׁה עָשָׂר	שֵׁשָׁה עָשָׂר	.טז. or יז.	16.
שִׁבְעַ עָשָׂר	שִׁבְעַ עָשָׂר	שִׁבְעָה עָשָׂר	שִׁבְעָה עָשָׂר	.יז.	17.
שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂר	שְׁמֹנֶה עָשָׂר	.יח.	18.
תִּשְׁעַ עָשָׂר	תִּשְׁעַ עָשָׂר	תִּשְׁעָה עָשָׂר	תִּשְׁעָה עָשָׂר	.יט.	19.
		עָשָׂרִים (m. & f.)	עָשָׂרִים	.כ.	20.

† In pause : אַחַת.

\* Some few times אַחַד.

100. The expressions for the Cardinal Numbers from 21 to 29 inclusive, are formed by placing the Cardinal Numbers 1—9 (in their *Absolute* forms, *m.* & *f.*) either BEFORE or AFTER עשרים *twenty*, with ו prefixed to the *Second* of the two Numbers; thus,—

(f.)	(m.)		(f.)	(m.)	
[ואחת]	עשרים ואחד	or	[אחת]	אחד	כא. 21.
[ושתיים]	עשרים ושנים	or	[שתיים]	שנים	כב. 22.
[ושלש]	עשרים ושלשה	or	[שלש]	שלשה	כג. 23.
[וארבע]	עשרים וארבעה	or	[ארבע]	ארבעה	כד. 24.
[וחמש]	עשרים וחמשה	or	[חמש]	חמשה	כה. 25.
[ושש]	עשרים וששה	or	[שש]	ששה	כו. 26.
[ושבע]	עשרים ושבעה	or	[שבע]	שבעה	כז. 27.
[ושמנה]	עשרים ושמונה	or	[שמונה]	שמונה	כח. 28.
[ותשע]	עשרים ותשעה	or	[תשע]	תשעה	כט. 29.

101. If we replace the עשרים in § 100, (*α.*) by שלשים 30, (*β.*) by ארבעים 40, (*γ.*) by חמשים 50, (*δ.*) by ששים 60, (*ε.*) by שבעים 70, (*ζ.*) by שמונים 80, (*η.*) by תשעים 90, we get the Card. Numbers, (*α.*) for 31—39, (*β.*) for 41—49, (*γ.*) for 51—59, (*δ.*) for 61—69, (*ε.*) for 71—79, (*ζ.*) for 81—89, (*η.*) for 91—99

102. The word for 100 is מאה ('i. c.,' מאת), *Plu.* מאות *hundreds*. The Dual מאתיים (*p. : מאתיים*) expresses 200. By placing the *Construct Feminine* forms [§ 99] for 3, 4,.. 9, before מאות, we have 300, 400,.. 900; thus,

שש מאות 600, תשע מאות 700, עשר מאות 800, חמש מאות 900, ארבע מאות 1000, שלש מאות 1100.

103. The word for 1000 is אלף ('i. c.' the same), *Plu.* אלפים *thousands* ('i. c.' אלפי). The Dual אלפיים (*p. : אלפיים*) expresses 2000. By placing the *Construct Masculine* forms

[§ 99] for 3, 4, 5,.. 10, before אֲלָפִים (or 'i. c.,' אֶלְפִי), we have 3000, 4000, 5000,... 10,000; thus,

חֲמִשָּׁת אֲלָפִים 4000, אַרְבַּעַת אֲלָפִים 3000, שְׁלֹשַׁת אֲלָפִים 5000,.. עֶשְׂרֵת אֲלָפִים 10,000,—for which, viz. 10,000, we have also רִבְבָּה *a myriad* ('i. c.' רִבְבֵת), Plu. רִבְבוֹת *myriads*, ('i. c.' רִבְבוֹת), [and רַבּוֹ, רַבּוֹא, Plu. רַבָּאוֹת, & רַבוֹת; Dual רַבְתִּים, Ps. lxxviii. 18].

104. For intermediate Numbers to those in §§ 102, 103, we have—

(i.) מֵאָה וְעֶשְׂרִים 120, מֵאָה 110, [and also שְׁלֹשִׁים וּמֵאָה 130, חֲמִשִּׁים וּמֵאָה 150, and so שְׁמֹנִים וּמֵאָה 180 [days],

שְׁלֹשׁ מֵאוֹת וְשָׁשִׁים 360, שְׁלֹשִׁים 450, אַרְבַּע מֵאוֹת וְחֲמִשִּׁים 420, חֲמִשִּׁים וּמֵאוֹת 530, חֲמִשָּׁה מֵאוֹת 550 ;

(ii.) שְׁנַיִם וּשְׁלֹשִׁים 32, שֶׁבַע וְעֶשְׂרִים 72, שְׁשִׁים 60, שְׁשִׁים וּשְׁלֹשִׁים 63, שְׁשִׁים וְאַרְבָּעִים 64, שְׁשִׁים וְחֲמִשָּׁה 65, שְׁשִׁים וְשֶׁשׁ 66, שְׁשִׁים וְשֶׁשֶׁת 67, שְׁשִׁים וְשֶׁשֶׁת 68, שְׁשִׁים וְשֶׁשֶׁת 69, שְׁשִׁים וְשֶׁשֶׁת 70, שְׁשִׁים וְשֶׁשֶׁת 71, שְׁשִׁים וְשֶׁשֶׁת 72, שְׁשִׁים וְשֶׁשֶׁת 73, שְׁשִׁים וְשֶׁשֶׁת 74, שְׁשִׁים וְשֶׁשֶׁת 75, etc., חֲמִשָּׁה וְאַלְפִי 1005, חֲמִשָּׁה וְשָׁשִׁים 1365, חֲמִשָּׁה וְשָׁשִׁים 1100, חֲמִשָּׁה וְשָׁשִׁים 1400, חֲמִשָּׁה וְשָׁשִׁים 2400, etc.

[Note.—As may be seen in the above, there is *variety* in the order of the several Numerals which make up a Composite Number. Still further variety exists; but notice of it, and of some other matters relating to Numerals, must be deferred at present.]

105. We may mention, as examples of the form of higher Numbers,—

שְׁנַיִם וּשְׁלֹשִׁים וְאַלְפִי 32,200,  
שֶׁשׁ מֵאוֹת וְאַלְפִי וְשְׁלֹשַׁת אֲלָפִים וְחֲמִשָּׁה מֵאוֹת וְחֲמִשִּׁים 603,550.

This last Example offers an illustration of both the following Rules :



106. (i.) After the Numerals 3, 4, 5,... 10, a Noun is properly put in the Plural; but

(ii.) After a Number higher than 10 it may be (and commonly is) in the Singular.

Thus, after **שֵׁשׁ** *six*, we see (in the last Example) **מֵאוֹת** *hundreds* (Plu.); but after the 600 we see **אַלְפָּה** *a thousand* (Sing.):—after the 3 we see **אַלְפִּים** *thousands* (Plu.); and after the 5 we see **מֵאוֹת** *hundreds* (Plu.).

The same may be seen in the Examples of the following § 107, and in many others.

N.B.—There are, however, several examples of Numbers higher than 10 followed by Nouns in the *Plural*.

107. In expressing time, the Numerals are often divided, as in—

**תִּשְׁעַת מֵאוֹת שָׁנָה וְשָׁלֹשִׁים שָׁנָה** 930 *years* [lit., 900 *year*, and 30 *year*] Gen. v. 5,

**חֲמִשָּׁת שָׁנִים וּמֵאָת שָׁנָה** 105 *years* [lit., 5 *years*, and 100 ('i. c.') *year*] ib. 6,

**שִׁבְעַת שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה** 807 *years* [lit., 7 *years*, and 800 *year*] ib. 7,

**שִׁבְעַת שָׁנִים וּשְׁמֹנֶה מֵאוֹת שָׁנָה** 187 *years* [lit., 7 and 80 *year*, and 100 *year*] ib. 25,

**שְׁתַּיִם וּשְׁמוֹנִים שָׁנָה וּשְׁבַע מֵאוֹת שָׁנָה** 782 *years* [lit., 2 and 80 *year*, and 700 *year*] ib. 26,

**תִּשְׁעַת וְשָׁלֹשִׁים שָׁנָה וְתִשְׁעַת מֵאוֹת שָׁנָה** 969 *years* [lit., 9 and 60 *year*, and 900 *year*] ib. 27.

108. The above are Nouns. Some of them are used sometimes in the same way as Adjectives in §§ 78, 81. This is very frequently the case with **אַחַד** and **אַחַת** *one* (*m. & f.*); thus, **מָקוֹם אֶחָד** *one place*, Gen. i. 9, **שִׁפְהָ אַחַת** *one lip* (or *language*) Gen. xi. 6, **הַקֶּרֶשׁ הָאֶחָד** *the one board*, Ex. xxvi. 16, **הַיְרִיעָה הָאַחַת** *the one curtain*, Ex. xxvi. 2, etc. [Cp. §§ 78, 81]. From **אַחַד** [*one*] *the same*, we have the Plural **אַחָדִים** *the same* (as in Gen. xi. 1), also *a few* (as in Gen. xxix. 20).

## 109. The Ordinals are—

Plural.		Singular.	
Fem.	Masc.	Fem.	Masc.
ראשנות	ראשנים	ראשנה	ראשון First
	שנים	שנית	שני Second
	שלישים *	שלישית (-ישיה)	שלישי Third
	רביעים	רביעית	רביעי Fourth
		חמישית ‡	חמישי † Fifth
		ששית	ששי Sixth
		שביעית	שביעי Seventh
		שמינית	שמיני Eighth
		תשיעית	תשיעי Ninth
		עשרית	עשרי Tenth.

110. These Ordinals are Nouns-Adjective. The Feminines of some of them may be used to express Fractional parts; thus, שלישית § *a third* [part], רביעית || *a fourth* [part], etc.

111. For *a half*, however, we have—

חצי (p. : חצי) Masc., and rarely מחצה\*\* (‘i. c.’ מחצת) Fem.

112. ‘One of’ is expressed either by (1) אחת *f.*, אחד *m.*, followed by the prefix מ of § 5 (or מן *from, of*), — Cp.

\* The ל with Defective Long Kherik, see Pt. I. § 12. So in השלישי Sing. *m.*, and השלישית (השלישית) D. xxvi. 12) Sing. *f.* [The Sing. *f.* השלישית is rare.]

† Also חמישי [and חמישי, as in Note (\*).]

‡ Also חמישית [and חמישית, as in Note (\*).]

§ Or שלישית, or שלישית [whence השלישית, Ez. xxi. 19, *the-third-time* (E.V.)]. ששית *third* [generations].

|| Also רביע and רביע. רביע *fourth* [generations].

¶ ‘i. c.’ the same. There is also חצות *half-of*, — only used with לילה *night*, to express ‘midnight.’

\*\* More often מחצית *a half*, — only used ‘i. c.’ and with Pron. Affixes.

Lev. vii. 14, xxv. 48, 2 K. iv. 22 (אֶחָד מִן הַנְּעָרִים) *one of the youths*; or by

(2) אֶחָד *m.*, אַחַת *f.*, followed by the prefix מ of § 5 (or מִן *from, of*), — as Lev. xiii. 2, אֶחָד מִבָּנָיו *one of his sons*, Cp. Lev. iv. 13; or by

(3) אֶחָד *m.*, אַחַת *f.*, in direct Construction with the word following, as in אֶחָד הַהָרִים *one of the mountains* [Gen. xxii. 2], אַחַת הָעָרִים *one of the cities* [D. xix. 5].

[Note.—אֶחָד is found as the *Absolute* form some few times, as Gen. xlviii. 22, 2 S. xvii. 22, etc.].

113. There is a Noun עֶשְׂרִים which stands for :

(1) *ten*,—as *a decad* [of *days, or months*]; — also an *instrument-of-TEN-strings* ;

(2) *tenth*, as *tenth day* [of a month].

[Note.—For several other words connected with the Numerals, as מִשְׁנֵה *double*, (\*מִשְׁלֹשׁ *tripled*, \*רִבְעֵה and \*אַרְבָּעֵה, etc., *foursquare*), etc., see Pt. II.].

114. The letters of the Alphabet are used to mark Chapters and Verses [and for the ‘reckonings’ at the end of certain Books] in the ordinary Editions of the Hebrew Bible; but they are not so used in the Text itself.

[Note.—(a.) As seen in § 90, — (a.) the first ten letters in Alphabetical order from א to י stand for the Numbers from 1 to 10; and, (β.) for those from 11 to 19, א to ט stand to the left of י; thus, יא (*i.e.*, 10 and 1) for 11, יב for 12, יג for 13, יד for 14, but טו (*i.e.*, 9 and 6) for 15. יו (or יז) for 16, יח for 17, יט for 18, יא for 19. כ, the eleventh letter, stands for 20; the next letter ל for 30†; and so מ for 40, נ for 50, ס for 60, ע for 70, פ for 80, צ for 90, ק for 100, ר for 200, ש for 300, ת for 400 [see the Table of the Alphabet in Pt. I.].

\* Each of these is a Participle-form, as we shall see. There are some other *Verb*-forms, see Pt. II.

† For, יא are letters of The Name [Pt. I., § 79 (2)].

‡ For the Intermediate Numbers 21 to 29, the letters א to ט are placed to the left of כ; thus, כא 21, כב 22, כג 23, ... כה 25, ... כט 29. So for the Numbers between 30 and 40, 40 and 50, 50 and 60, 60 and 70, 70 and 80, 80 and 90, 90 and 100, — the letters א to ט are placed to the left of ל 30, מ 40, נ 50, ... צ 90. Similarly the Numbers between 100 and 200 are expressed by ק with the letters for 1 to 99 [in descending order of magnitude from right to left; thus קכז 167. And so the Numbers between 200 and 300, 300 and 400, etc., etc.

(b.) For 500, 600, etc., to 900, either two or more letters (together making up the sums) are used, or the Final Letters ך for 500, ך for 600, ך for 700, ך for 800, ך for 900. Then (beginning again) ך with some mark (thus, 'ך) was used for 1000..

(c.) Since the 22 letters of the Alphabet, with the 5 final letters, together give *Twenty-seven* forms of figures, we have three groups of 9 letters each, — ך to ך for *units*, ' to ך for *tens*, ך to ך for *hundreds*. [This is mentioned in the *Masoreth ha-Masoreth* of Elias Levita; see Dr. Ginsburg's ed., with Translation and Notes, p. 136].

(d.) There is a very common mode of expressing Numbers by means of a word or expression, of which the letters (or certain selected letters) make up the Number. For instance, in a certain well known place, the letters of the word הניץ (i.e., ה 5 + נ 50 + י 900) stand for 955; those of the word חג (i.e., 8 + 3) for 11; those of the word יגיד (i.e., 10 + 3 + 10 + 4) for 27, etc.; and those dotted in כסא כבד ינהילם (i.e., כ 6 + ס 4 + י 10 + נ 50 + א 8 + י 10 + ל 30 + ך 40) stand for 158.

Obs.—The Final letters do not *always* stand for hundreds: thus ך in the last example stands for 40, not 600.]

\* \* No special Exercise need be given on this Section.

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## SECTION XI.

## VERBS. — (I.) VOICES.

115. The Hebrew Verb has Seven Voices. The *Outline FORMS* of these may easily be remembered by means of Seven well-devised names for them which we will try to explain:—

116. (α.) Most Hebrew words are reducible to three ‘Root’-letters (as they are called), and

(β.) DEF. These three letters, in their proper order, stand for what is called the ‘Root’ of the word:

(γ.) Thus, (1) of דְּבָרִים [words], the Root is the set of letters דבר, — (2) of לְפָלְכָה [to the queen] the Root is מלך; etc.

117. The Verb being contemplated as expressing ACTION, — *Past, Present, or Future*, — the Hebrew name for it is פָּעַל from the Root פֿעַל (which expresses *acting, working*, etc.). These THREE LETTERS פֿעַל are used as representatives of *Root-letters generally*, — פֿ for ‘*First Root-letter*,’ ע for ‘*Second Root-letter*,’ and ל for ‘*Third Root-letter*.’

Thus in דְּבָר, ד is the פ, ב is the ע, ר is the ל; so in מַלְכָה, the מ is the פ, the ל is the ע, the ך is the ל.\*]

118. The ‘3 s. m.’ of the Past Tense, in all the Seven Voices of the Full † Verb, has no letters besides those which either BELONG TO THE ROOT or are CHARACTERISTIC OF THE VOICE. Hence these ‘3 s. m.’ forms of the Past Tense in the several Voices, when expressed in the *general* form by the letters פֿעַל, may be said to give the general *Outline*

\* As in Note † to Rule vii., § 56 (p. 36, above)—מַלְכָה is of the form פָּעַלָה; מִשְׁפָּט (having a מ Preformative) is of the form מִפְּעַל. So the two Nouns in § 74 (e) (2), are of the forms תִּפְעֹלָה, תִּפְעֹלָת; and the three in § 74 (e) (1) are of the forms פָּעִיל, פָּעִילָה, פָּעִילָת, respectively.

† The term ‘Full’ is here used of a Verb which, in all its forms, has its Three Root-letters each of them in Full Consonantal value, — and so HAS ITS WHOLE ROOT FULLY BROUGHT OUT always. [We should prefer the term ‘Complete,’ if we might use it in this sense]. The term ‘Regular Verb’ is often used for this.



forms of the several Voices. For instance, of the Root פקד, the Seven forms of the Past Tense 3 s. m. are:—

(D) Reflexive.	(C) Causative.	(B) Intensive.	(A.) Simple.	
הִתְפַּקֵּד (vii.)	הִפְקִיד (v.)	פָּקַד (iii.)	פָּקַד (i.), ACTIVE	} (a.)
	הִפְקִיד (vi.)	פָּקַד (iv.)	נִפְקַד (ii.), PASSIVE	

119. (i.) This will perhaps be more clear if we put 1, 2, and 3, for the *First*, *Second*, and *Third* Root-letters; thus,—

321 הִתְפַּקֵּד (vii.)	3121 הִפְקִיד (v.)	321 (iii.)	321 (i.)	} (β.)
	321 הִפְקִיד (vi.)	321 (iv.)	321 נִפְקַד (ii.)	

(ii.) Or, with פ, ע, and ל, instead of 1, 2, and 3,—

הִתְפַּעֵל (vii.)	הִפְעִיל (v.)	פָּעַל (iii.)	פָּעַל (i.)	} (γ.)
	הִפְעִיל (vi.)	פָּעַל (iv.)	נִפְעַל (ii.)	

or, in descending order,

{ Pau-äl	פָּעַל (i.)	פָּקַד	he visited	} (δ.)
{ Niph-äl	נִפְעַל (ii.)	נִפְקַד	he was visited	
{ Pi-él	פָּעַל (iii.)	פָּקַד	he diligently visited	
{ Pü-äl	פָּעַל (iv.)	פָּקַד	he was ... visited	
{ Hiph-íl	הִפְעִיל (v.)	הִפְקִיד	he caused to visit	
{ Höph-äl	הִפְעִיל (vi.)	הִפְקִיד	he was....	
Hithpä-él	הִתְפַּעֵל (vii.)	הִתְפַּקֵּד	he visited himself	

[Obs.—Here ‘diligently’ is used for expressing the *Intensity* of signification of the *Pi-él* Voice. Other means of expressing this may be required for other Roots. Other forms of rendering may be required also for other Voices. Some Roots require different English Verbs for their different Voices; thus (from למד *he learned*, לימד *he taught*,—(fr. שבוע *he swore*, השביע *he adjured*. Further remarks on the meaning of the Voices are reserved at present.]

120. (i.) The First Voice is not generally called *Pau-äl* but *Kal* (קָל *light*, i.e. *not burdened*), because this Voice has no prefix belonging to it, and no Doubling Dagesh [Pt. I. § 49]; for,

N.B.—The dot in the First Root-letter ב is merely Dagesh Lene [Pt. I. § 47], and cannot stand when the Verb does not begin with one of the ב פ מ ג ד נ, — as, for instance, in מָשַׁךְ *he drew*, שָׁלַח *he sent*.

But, excepting the First one, the words to the left of the column of Numerals in (δ) give the Names by which the Voices are known; thus,

(ii.) The Second Voice is called *Niph-äl* (נִפְעַל), because נ is prefixed, the First Root-letter has —, the Second has —;

(iii.) The Third Voice is called *Pi-él* (פִּיעַל), because the First Root-letter has — and the Second one —;

[N.B.—A Dagesh Forte belongs to this Voice and the next one, — in the *Second* Root-letter.]

(iv.) The Fourth Voice is called *Pü-äl* (פֻּעַל), because the First Root-letter has — and the Second one —;

(v.) The Fifth Voice is called *Hiph-ül* (הִפְעִיל), because ה is prefixed, the First Root-letter has — and the Second one has '—;

(vi.) The Sixth Voice is called *Höph-äl* (הִפְעִיל), because ה with — (ö) is prefixed, the first Root-letter having — and the Second one —;

(vii.) The Seventh Voice is called *Hithpä-él* (הִתְפַּעֵל), because הִת is prefixed, the First Root-letter having — and the Second one —.

[N.B.—A Dagesh Forte belongs to this Voice, — in the *Second* Root-letter.]

121. There are a few other names and forms, which belong to modifications

of some of the above rather than to special Voices. It is best to reserve the mention of these at present, with the exception of one, viz.:—

Some Verbs take  $\text{ֿ}$  (א) instead of  $\text{ֿ}$  (ע) in the *Sixth* Voice, giving thus the form  $\text{הִפְעֵל}$  *Hūph-āl*, instead of  $\text{הִפְעֵל}$  *Hōph-āl*. But, as there is no need of a special name for so slight a variation, it is usual to include both sets of forms under the one name *Hōph-āl*.

122. For practice, the Student may name the several Voices of the following:—

(1) הִשְׁלִיךְ , (2) מָלֵא , (3) הִמְלִיךְ , (4) הִלֵּךְ , (5) הִתְנַדֵּב ,  
 (6) שָׁלַח , (7) נִמְכַּר , (8) הִסְגִּיר , (9) סָנַר , (10) נִמְשַׁל ,  
 (11) הִתְכַּבֵּד , (12) פָּתַח , (13) הִשְׁלַךְ , (14) דִּבֶּר :

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The Student may now compare the several PERSONS OF THE TENSE-FORMS in the different Voices, as follows:—

## (II.) TENSES.

123. The Hebrew Verb has forms for expressing PAST, PRESENT, and FUTURE Action; but only *two* TENSES — or TIME-FORMS — viz., PAST and FUTURE.

124. PRESENT Action is expressed in Hebrew by means of a Participle, — as in the English expressions *I [am] writing, thou [art] writing, he [is] writing*; but, the ‘*am*,’ ‘*art*,’ ‘*is*,’ etc., not being expressed in Hebrew, those three English expressions *without the words within* [ ] give the form of the corresponding Hebrew expressions for Present Action, thus, ‘*I writing*,’ ‘*thou writing*,’ ‘*he writing*,’ [see § 140].

125. The distinguishing Person-forms of the Past Tense are *the same for all Voices\**;—so that when once these are known well for one Voice, they are known for all the others.

The same is true of the Future.

(i.) PAST TENSE.

126. The PAST TENSE *Kal* (§ 120, i.) of פָּקַד *he visited*, is—

Singular.

I	פָּקַדְתִּי	thou	{	<i>m.</i>	פָּקַדְתָּ		he	פָּקַדְתָּ†	}	visited.
				<i>f.</i>	פָּקַדְתְּ		she	פָּקַדְתְּ		
Plural.										
we	פָּקַדְנוּ	ye	{	<i>m.</i>	פָּקַדְתֶּם		they	{	<i>m. &amp; f.</i>	פָּקַדְוּ
				<i>f.</i>	פָּקַדְתֶּן					

[Obs.—In Past Tenses, the 3 pl. and 1 s. & pl. are common to both Genders.]

127. From this it is seen that in place of the ךְ, in פָּקַד *he visited*, we have for the other Persons,

in the SINGULAR, the endings

פָּקַדְתִּי		פָּקַדְתָּ		פָּקַדְתְּ
-------------	--	------------	--	------------

and in the PLURAL, the endings

פָּקַדְנוּ		פָּקַדְתֶּם		פָּקַדְתֶּן
------------	--	-------------	--	-------------

128. If we put these several endings in place of the ךְ

\* Except the 3 s. *f.* and the 3 pl. *m. & f.* in the *Hiph-il* (see § 130).

† For the forms פָּעַל and פָּעַל, see below § 138.

‡ N.B.—In the 2 Plu. *m. & f.* of the Past *Kal* the First Root-letter is seen to have ךְ. Its Vowel is dropped in accordance with § 59. This is so *only in the KAL*; in other Voices, something in § 55 interferes. But, in all Voices, the Second Persons Plu. (Past) *m. & f.* have the Accent on the syllable ךְ *m.*, and ךְ *f.*

in נִפְקָר *he was visited*, we get the several Persons of the PAST of the ii. Voice *Niph-āl* [see Tab. XIV.].

129. So, by putting those endings in place of the  $\text{׃}$  in  $\text{׃ׁׂ׃}$  *he visited diligently*, and of the  $\text{׃}$  in  $\text{׃ׁׂ׃}$  *he was diligently visited*, the  $\text{׃}$  in  $\text{׃ׁׂ׃}$  *he was caused to be visited*, and the  $\text{׃}$  in  $\text{׃ׁׂ׃}$  *he visited himself*, we get the several Persons of the Past Tenses of the iii. Voice *Pi-él*, the iv. *Pü-äl*, the vi. *Höph-äl*, and the vii. *Hithpä-él*, respectively [see Tab. XIV.].

130. The same is seen to hold for the v. Voice, *Hiph-ül*, excepting only the 3 s. *f.* הִפְקִידָהּ and the 3 plu. *m.* & *f.* הִפְקִידוּ. In these two forms the ' of this Voice appears with the Second Root-letter in place of the ׀ in all the other Voices.

131. For practice, the Student may parse\* the following:—

[illegible]

\* In this manner: הִתְפַּחֵץ is 2 pl. *f.* Past *Hithpā-él* [or (as some prefer) thus, *Hithpā-él*, Past, Plu., 2 *f.*], of the Root פִּחַץ.



Table of Past-Tenses (in the Seven Voices of § 120) of 𐤆𐤏𐤃 to visit.

(I) Κατ.	(II) ΝΕΡΗ-ΛΤ.	(III) ΡΙ-ΕΛ.	(IV) ΡΥ-ΛΤ.	(V) ΗΠΗ-ΛΤ.	(VI) ΗΟΡΗ-ΛΤ.	(VII) ΗΙΤΗΡΑ-ΕΛ.
visited.	was visited.	visited (Intens.)	was visited (Intens.)	caused to visit.	was caused to visit.	visited himself (herseelf).
he.	נִזְכָּר	פָּקַד	פָּקַד	הִפְקִיד	הִפְקִיד	הִתְפַּקֵּד
she.	נִזְכָּרָה	פָּקַדָה	פָּקַדָה	הִפְקִידָה	הִפְקִידָה	הִתְפַּקְּדָה
thou (m.).	נִזְכָּרְךָ	פָּקַדְךָ	פָּקַדְךָ	הִפְקִידְךָ	הִפְקִידְךָ	הִתְפַּקְּדְךָ
thou (f.).	נִזְכָּרְךָ	פָּקַדְךָ	פָּקַדְךָ	הִפְקִידְךָ	הִפְקִידְךָ	הִתְפַּקְּדְךָ
I.	נִזְכָּרְתִּי	פָּקַדְתִּי	פָּקַדְתִּי	הִפְקִידְתִּי	הִפְקִידְתִּי	הִתְפַּקְּדְתִּי
they (m. & f.).	נִזְכָּרוּ	פָּקְדוּ	פָּקְדוּ	הִפְקִידוּ	הִפְקִידוּ	הִתְפַּקְּדוּ
ye (m.).	נִזְכָּרוּם	פָּקְדוּם	פָּקְדוּם	הִפְקִידוּם	הִפְקִידוּם	הִתְפַּקְּדוּם
f.	נִזְכָּרְתֶּן	פָּקְדְתֶּן	פָּקְדְתֶּן	הִפְקִידְתֶּן	הִפְקִידְתֶּן	הִתְפַּקְּדְתֶּן
we.	נִזְכָּרוּנָא	פָּקְדְנוּ	פָּקְדְנוּ	הִפְקִידְנוּ	הִפְקִידְנוּ	הִתְפַּקְּדְנוּ

Table of Future-Tenses (in the Seven Voices of § 120) of פָּקַד *to visit*.

	(VII) הִתְפַּקֵּד-לְךָ. <i>will v. himself (herself, etc.).</i>	(VI) הֹפֵק־לְךָ. <i>will be caused to v.</i>	(V) הִפֵּק-לְךָ. <i>will cause to v.</i>	(IV) פָּקַדְךָ <i>will be visited (Intens.)</i>	(III) פִּי-לְךָ. <i>will visit (Intens.).</i>	(II) נִיפֵק-לְךָ. <i>will be visited.</i>	(I) קָל. <i>will visit.</i>
אֲנִי	הִתְפַּקֵּדְנִי	הֹפֵקְנִי	הִפֵּקְנִי	פָּקַדְנִי	פִּי-נִי	נִיפֵקְנִי	פָּקַדְנִי he.
אַתָּה	הִתְפַּקֵּדְךָ	הֹפֵקְךָ	הִפֵּקְךָ	פָּקַדְךָ	פִּי-ךָ	נִיפֵקְךָ	הִתְפַּקֵּדְךָ she.
הוּא	הִתְפַּקֵּדְהוּ	הֹפֵקְהוּ	הִפֵּקְהוּ	פָּקַדְהוּ	פִּי-הוּ	נִיפֵקְהוּ	הִתְפַּקֵּדְהוּ thou (m.).
הִיא	הִתְפַּקֵּדְהָ	הֹפֵקְהָ	הִפֵּקְהָ	פָּקַדְהָ	פִּי-הָ	נִיפֵקְהָ	הִתְפַּקֵּדְהָ thou (f.).
אֲנֵינוּ	הִתְפַּקֵּדְנוּ	הֹפֵקְנוּ	הִפֵּקְנוּ	פָּקַדְנוּ	פִּי-נוּ	נִיפֵקְנוּ	הִתְפַּקֵּדְנוּ I.
אַתְּ	הִתְפַּקֵּדְךָ	הֹפֵקְךָ	הִפֵּקְךָ	פָּקַדְךָ	פִּי-ךָ	נִיפֵקְךָ	הִתְפַּקֵּדְךָ they (m.).
הוּא	הִתְפַּקֵּדְהוּ	הֹפֵקְהוּ	הִפֵּקְהוּ	פָּקַדְהוּ	פִּי-הוּ	נִיפֵקְהוּ	הִתְפַּקֵּדְהוּ they (f.).
הִיא	הִתְפַּקֵּדְהָ	הֹפֵקְהָ	הִפֵּקְהָ	פָּקַדְהָ	פִּי-הָ	נִיפֵקְהָ	הִתְפַּקֵּדְהָ ye (m.).
אֲנִי	הִתְפַּקֵּדְנִי	הֹפֵקְנִי	הִפֵּקְנִי	פָּקַדְנִי	פִּי-נִי	נִיפֵקְנִי	הִתְפַּקֵּדְנִי ye (f.).
אַתָּה	הִתְפַּקֵּדְךָ	הֹפֵקְךָ	הִפֵּקְךָ	פָּקַדְךָ	פִּי-ךָ	נִיפֵקְךָ	הִתְפַּקֵּדְךָ we.

## (ii.) FUTURE TENSE.

132. The FUTURE TENSE of the First Voice *Kal* has two forms—the one with  $\text{—}$  or  $\text{י}$  as  $\text{יִפְקֹד}$  or  $\text{יִפְקֹדֶה}$  *he will visit* (etc.) fr.  $\text{פָּקַד}$ , the other with  $\text{—}$  as  $\text{יִלְבֹּשׁ}$  *he will clothe* (etc.) fr.  $\text{לָבַשׁ}$ .

N.B. (a.) Verbs that have the ( $\text{—}$ )-form may be called ‘Verbs Fut. ( $\text{—}$ ),’ and

(β.) Verbs that have the ( $\text{—}$ )-form may be called ‘Verbs Fut. ( $\text{—}$ ).’

[The ( $\text{—}$ )-form of Fut. K.]	[The ( $\text{—}$ )-form of Fut. K.]
$\text{יִלְבֹּשׁ}$ <i>he will clothe</i>	* $\text{יִפְקֹד}$ <i>he will visit</i>
† $\text{תִּלְבֹּשׁ}$ <i>she will ...</i>	† $\text{תִּפְקֹד}$ <i>she will ...</i>
† $\text{תִּלְבֹּשׁ}$ <i>thou (m.) wilt ...</i>	† $\text{תִּפְקֹד}$ <i>thou (m.) wilt ...</i>
$\text{תִּלְבֹּשִׁי}$ <i>thou (f.) wilt ...</i>	$\text{תִּפְקֹדִי}$ <i>thou (f.) wilt ...</i>
$\text{אֶלְבֹּשׁ}$ <i>I will ...</i>	$\text{אֶפְקֹד}$ <i>I will ...</i>
$\text{יִלְבֹּשׁוּ}$ <i>they (m.) will ...</i>	$\text{יִפְקֹדוּ}$ <i>they (m.) will ...</i>
‡ $\text{תִּלְבֹּשְׁנָה}$ <i>they (f.) will ...</i>	‡ $\text{תִּפְקֹדְנָה}$ <i>they (f.) will ...</i>
$\text{תִּלְבֹּשׁוּ}$ <i>ye (m.) will ...</i>	$\text{תִּפְקֹדוּ}$ <i>ye (m.) will ...</i>
‡ $\text{תִּלְבֹּשְׁנָה}$ <i>ye (f.) will ...</i>	‡ $\text{תִּפְקֹדְנָה}$ <i>ye (f.) will ...</i>
$\text{נִלְבֹּשׁ}$ <i>we will ...</i>	$\text{נִפְקֹד}$ <i>we will ...</i>

[Obs. In Fut. Tenses, only the FIRST PERSONS (Sing. and Plu.) have forms COMMON TO BOTH GENDERS.]

133. Here, (α.) the only added terminations are

י  $\text{—}$  for the 2 s. f.,  
 י for the 3 & 2 pl. m.,  
 נָה for the 3 & 2 pl. f.;

but, (β.) there are Four prefixed letters—אֵיתָן, viz,

י for the 3 m., s. & pl.,  
 א for the 1 s., and נ for the 1 pl.,  
 ת for all the other forms.

\* Or  $\text{יִפְקֹדֶה}$ , and so  $\text{תִּפְקֹדֶה}$  etc., with  $\text{ה}$  instead of  $\text{—}$ .

† See § 134 (e, 1).

‡ See § 134 (e, 2).

134. As may be seen by one glance at the Futures in Tab. XIV.,—

(α.) What has just been stated (§ 133) holds for *all* the Voices; but

(β.) the prefix-letters ית' have the following Vowel-points in the several Voices—

(1.) in *Kal*, *Niph-āl*, *Hithpā-él* each one of the three ית' has  $\div$ , א has  $\frac{\div}{\text{—}}$ ,

N.B.—(2) in *Pi-él*, and *Pū-āl*, the ית' have  $\frac{\div}{\text{—}}$ , א has  $\frac{\div}{\text{—}}$ ,

(3) in *Hiph-āl* all the four ית' א have  $\frac{\div}{\text{—}}$ , and

(4) in *Hōph-āl*, all the four ית' א have  $\frac{\div}{\text{—}}$  (ö), [or  $\frac{\div}{\text{—}}$  (ü) sometimes];

(γ.) in *Niph-āl*, the ה (Characteristic of the Voice) is dropped, and instead of it Dagesh Forte is put in the First Root-letter, as in יִפְקֹר [for יִפְקֹר] Cp. Pt. I. § 53. So too in הִפְקֹר Infin., & Imper. 2 s. m., etc.

(δ.) in *Hiph-āl*\*, there is  $\frac{\div}{\text{—}}$  (instead of  $\frac{\div}{\text{—}}$ ) in 3 & 2 pl. f. Also

N.B.—there is often  $\frac{\div}{\text{—}}$  instead of  $\frac{\div}{\text{—}}$  in other Persons, as in יִרְבֵּר Ps. xlvii. 4 [instead of יִרְבֵּר], תִּגְדֵּל Obad. 12 [instead of תִּגְדֵּל], etc.;

(ε.) in all the Voices the forms are the same for—

(i.) the 3 s. f. & 2 s. m. (marked † in § 132),

(ii.) the 3 & 2 pl. f. (marked ‡ in § 132).

135. For practice, the Student may parse the following (with the help of Tab. XIV.):—

אֲדַבֵּר, דַּבַּרְתִּי, תַּדְבֵּר, יְדַבֵּר, נִדְבֹר, תִּדְבְּרוּ, תִּדְבְּרוּ, תִּדְבֹר, דַּבַּרְתֶּם, נִדְבֵר, תִּדְבַּרְנָה, יִדְבֵר, יִכְתְּבוּ, תִּכְתֹּב, אֲכַתֵּב.

\* N.B. The ה of *Hiph.* is generally dropped in Future and Partic. forms, as in יִפְקִיר & מִפְקִיר (instead of יִהְפְקִיר & מִהְפְקִיר), etc. So also the ה of *Hithpā-él*.—For instances of the ה of *Hiph.* STANDING see § 201. Rarely the ה of *Hoph.* appears, as in קִחַץְעוֹת *Hoph.* Partic. pl. f. fr. קִחַץ.

יִכְתֹּב, כְּתִיבָהּ, יִגְדֹל, תִּשְׁמַעְנָה, תִּדְבֹּק, הִדְבַּקְתִּי, נִמְלִיךְ,  
 אִמְלוֹךְ, אִמְלִיךְ, תִּמְלֹךְ, יִמְלוֹךְ, יִפְרִי, נִפְרוּ, יִפְרוּ,  
 יִשְׁלִיךְ, הִשְׁלַכְתִּי, תִּשְׁלַךְ, הִשְׁלַכְתָּ, הִשְׁלִיכוּ, יִשְׁלִיכוּ,  
 נִשְׁמְרֶנּוּ, אֲתַמְשֵׁל, יִמְשֵׁלוּ, נִמְשֵׁל, נִמְשַׁלְתִּי, תִּמְשֹׁל:

### III. ARRANGEMENT OF THE TABLE OF THE FULL VERB.

136. In Table XIV. the Seven Voices stand in seven columns beginning with (i.) KAL on the right, so that all the corresponding forms in the several Voices may be read from Right to Left in horizontal lines. The order in the columns is as follows:

(1) Infinitive, (2) Past Tense, (3) Participle, (4) Imperative, (5) Future.

137. The Infinitive forms are (1) ‘Absolute,’ (2) ‘Construct,’ (3) ‘With the Prefixes ב פ ל מ,’ (4) ‘With Pronoun-Affixes.’

(1). (a.) The ‘INF. ABS.’ forms\* of פָּקַד have the following values in the Seven Voices:—(i.) KAL, [to]visit; (ii.) NIPH-ĀL, [to] be visited; (iii.) PĪ-ĒL, [to] visit (Intens.); (iv.) PŪ-ĀL, [to] be visited (Intens.); (v.) HIPH-ĪL, [to] cause to visit; (vi.) HOPH-ĀL, [to] be caused to visit; (vii.) HITHPĀ-ĒL, [to] visit oneself.

(b.) Besides the פָּעוּל form of the Inf. Abs. Kal, there is also the פָּעַל form, as גָּדַל to be great.

(c.) The Inf. Abs. Niph. is sometimes of the form נִפְעַל (with Past Tenses Niph.), as in נִשְׁאֵל נִשְׁאֵל 1 S. xx. 6. Tab. XIV., Note d.

(d.) The Inf. Abs. Hiph. has sometimes ’, as in הִשְׁמִיד Am. ix. 8.

[Obs.—The INF. ABS. is often used for expressing *abstractly* the ‘Action’ of the Verb. Thus—

\* For the Hebrew words, see Table XIV.



(α.) Hos. iv. 2, "[There is] *לָלֶה cursing, וְכַחַשׁ and lying, וְרָצַח* (Pt. I., § 60) *and murdering, וְגָנַב and stealing, וְזָנָא and adultery.*" So Job xv. 35, *הָרָה עָמָל conceiving trouble, וְיָלַד אָוֶן and bearing mischief.*" And where an Inf. may be required in English, as, Is. vii. 15, "*מָאֹס to refuse the evil, וּבָחֹר and to choose the good.*" Also,

(β.) before\* a 'kindred' Tense, for Emphasis, as in *מָלַךְ הַמְּלוּכָה*, 1 S. xxiv. 21, *thou shalt surely reign* (lit., *to reign thou shalt reign*); *הִקְדֵּשׁ הַקִּדְשֵׁי*, Ju. xvii. 3, *I had wholly dedicated* (E.V.), etc.; and

(γ.) Without the 'kindred' Tense, for brevity,—a short Emphatic expression—where the context conveys and supplies the Tense-value; thus, *בָּחֹר*, 1 S. ii. 28 [in *וּבָחֹר and did I choose?* E.V.] after an Emphatic expression in ver. 27. So, Nu. xv. 35, "The man shall **SURELY** be put to death; *וְגָזַם* stone him with stones [shall] all the assembly." And, without any preceding Emphatic form, as, Gen. xli. 43, "And he made him ride in the chariot of the viceroy [*הַמִּשְׁנָה*, lit., *the second*] which he had; and they cried before him, Bow the knee (E.V.): *וַיִּתְּנוּ and he fully set* him over all the land of Egypt." And so, Deut. xiv. 21, "Ye shall not eat any carcase;—to the sojourner who is in thy gates shouldst thou give it, he would indeed eat it (i.e., although, if thou shouldst give it to him, he would not mind eating it), or [which] *מָכַר* thou couldst sell even to the foreigner (i.e., which he would not mind *even buying* from thee:—but thou shalt not eat it—), for a holy people art thou, etc."†

(δ.) Sometimes there are two Infinitives, *הָלֹךְ to go*, and another, in certain phrases for *going on continually*,—either (i.) with a 'kindred' Tense and Inf., as in Gen. xii. 9, "And he *journeyed* to go and *to journey* (i.e., he went on continually journeying);" Gen. viii. 3, "And the waters *returned* to go and *to return* (i.e., went on continually returning);" also, Gen. xxvi. 13, "And he *went* to go and *to be great*; or, (ii.) without any kindred Tense, as in Gen. viii. 5, "And the waters *were* to go and *to decrease* (i.e., went on continually decreasing)." The Student cannot parse the Tenses in these four examples, at present.]

\* (i.) And sometimes *after* the Tense, as in *וַיִּשְׁפֹּט שְׁפֹט* Gen. xix. 9, etc. Also,

(ii.) after a 'kindred' Imperative, as in *שִׁמְעוּ עָנִי שְׁמוֹעַ* (Pt. I., § 60), Is. vi. 9,—and after a 'kindred' Participle, as in *אֹמְרִים אָמֹר*, Jer. xxiii. 17.

N.B.—(1) The term 'kindred' is used here for 'from the same Root'; (2) the Voice is sometimes *not* the same, as in *קָוֶה וְיִפְקֹד*, Ex. xxi. 28,—*קָוֶה וְיִקְרֹן*, 1 S. ii. 16. (Pt. I., § 12.—The † is added, § 145.)

† These are usually said to be instances of 'The Inf. for a Finite part of the Verb' (i.e., for a part *limited* to Time, or Person, or both). The Student should not confuse this usage with what may, at first sight, *seem like it* in English; as in Jer. xxxii. 44, "They shall buy fields for money, *and write* (*וְכָתוּב*) in the book, *and seal* (*וְחָתוּם*), etc.;" where the English "write" and "seal" correspond with the "buy," all of them being governed by the auxiliary "shall." There is no such correspondence in the Hebrew.

(2). The 'CONSTRUCT' form of the INF. [פִּקֹּד or פִּקֹּדֶה] (of פִּקֹּד) in *Kal*, etc.] is used when it is in close structural connection with what follows (cp. § 52); thus, [Gen. v. 1] "In the day of [בְּרֵא אֱלֹהִים] *God's creating* (lit., *creating-of God*)," so שֹׁפֵט [the] *judging-of* [the judges], Ruth i. 1, etc.

(3). (a.) The INF. WITH THE PREFIXES **בבל** has the 'Construct' form; thus, with the **ל**,

- (i.) KAL, { לִפְקֹד } to visit, or for visiting, or for [the] visit-  
 { לִפְקֹד } ing of;  
 (ii.) NIPH-ĀL לְהִפָּקֵד† to be visited, or for being visited,  
 or for [the] being visited of;  
 (iii.) PĪ-ĒL, לִפְקֹד (Intens.) to visit, or for visiting,  
 or for [the] visiting of;  
 (iv.) PŪ-ĀL, לִפְקֹד (Intens.) to be visited, or; for  
 being visited, or, for [the] being  
 visited of;  
 (v.) HIPH-ĪL, לְהַפְקִיד† to cause to visit, or, for causing  
 to v., or, for [the] causing to visit of;  
 [לְעֵשֶׂר† D. xxvi. 12];  
 (vi.) HOPH-ĀL, לְהִפָּקֵד to be caused to visit, or, for being  
 caused to visit, or, for [the] being  
 caused to visit of;  
 (vii.) HITHPĀ-ĒL, לְהִתְפַּקֵּד TO VISIT ONESELF, or, for visiting  
 oneself, or, for [the]..., etc.‡

(b.) So with the  $\mathfrak{D}$ , and the  $\mathfrak{D}$ , we have for the *Kal*,

**בִּפְקֹד** (or **בִּפְקָד**) *in visiting*, (**ד**—) **בִּפְקֹד** *as, or like, visit-*  
*ing, (or, visiting of, in each case).*

(c.) But the **ד** has either — followed by Dagesh [as in

\* —, as in שִׁב 2 K. xiv. 22, is rare. So לִשְׁב [p. : לִשְׁב].

† The ה is sometimes dropped and its vowel given to the Prefix ב, or פ, or ל; thus, בַּעֲמָה (for בַּהֲעֲמָה, *Niph.*, cp. p. 6, Note †; the — instead of — because the ׀ cannot have Dagesh), Lam. ii. 11; וְלִנְפֹל (for וְלִהְיֶנָּפֹל, *Hiph.*, Nu. v. 22), לְשֹׁמֵר (for לְהִשְׁמִיר, *Hiph.*, Is. xxiii. 11), לְשֹׁמֵעַ (for לְהִשְׁמִיעַ, *Hiph.*, Ps. xxvi. 7). For the —, see Pt. I., § 12; and for the ׀, see Pt. I., § 60.

‡ Other renderings of these are sometimes required,—as we shall see.

מִבְּטַח, Ps. cxviii. 8, *than to trust* (lit., *from trusting*), מִדְּבַר, Ex. xxxiv. 33, *from speaking*], or ׀ for compensation (Cp. § 5).

(d.) (i.) For other Voices, see *Appendix (A)* to Tab. XIV.

(ii.) For the Inf. with endings הַ, תַּ, see (4, iii.).

(4.) (i.) In the forms of the ‘Inf. with Pronoun Affixes,’ mentioned in Tab. XIV., and more fully given in Tab. XV., the Pronouns involved are the POSSESSIVE\* *my, thy, his*, etc.

(ii.) These Infinitive forms may have the prefixes בַּ, בְּ; thus, בְּמִלְכוֹ in (or on) *his reigning*, בְּשִׁכְבְּךָ in (or on) *thy (m.) lying down*, בְּשִׁלְחִי in (or on) *my sending*, בְּעֵבְרָכֶם in (or on) *your (m.) passing over*, בְּזִכְרָנוּ in (or on) *our remembering*, בְּשִׁמְעֶךָ in (or on) *thy (m.) hearing*, etc.; בְּשִׁמְעָם at *their (m.) hearing*, וּמִשְׁמְרוֹ to (or with reference to) *his reigning*, וּמִשְׁמְרוֹ and *from His keeping*, etc.

So in other Voices; thus, בְּהִשְׁפָּטוֹ (Niph.) *on his being judged*, בְּנִשְׁלוֹ (for בְּהִנְשְׁלוֹ, Niph., comp. p. 6, Note †); בְּדִבְרָה, בְּדִבְרָכֶם † (Pi-él) *on her speaking, on your (m.)...*; בְּהִפְרִירוֹ (Hiph.) *on His...*, בְּהִקְרִיבְכֶם *on your (m.)...*, etc.

(iii.) The Infinitive has sometimes the accented termination הַ, like a Feminine Noun, as in לְקַרְבָּהּ to *draw near*, לְחַמְּלָהּ (iv., below) to *have compassion*, לְאַהֲבָהּ to *love*, לְיִרְאָהּ to *fear*. This הַ is replaced by תַּ in ‘direct Construction,’ as in מֵאַהֲבַת יְיָ אֶתְכֶם † *because the LORD loved you* (E.V.) D. vii. 8, [lit., *from loving of*, etc.]; and by תַּ when the word has a Pron. Affix, as in בְּקִרְבָּתָם in (or) *on their (m.) approaching*, Ex. xl. 32, Lev. xvi. 1. So בְּאַהֲבָתוֹ אֹתוֹ *through his loving him*, 1 S. xviii. 3; and so מִיִּרְאָתוֹ 2 S. iii. 11.

[(iv.) The ׀ to the first Root-letter is *o* in Tab. XV (i.). There is also ׀, as in the Pause-form : בְּקִצְרָךְ, and in

\* The Affixes for *Objective Pronouns*, *me, thee, him*, etc., will be mentioned hereafter.

† The ׀ of (בְּ) is a ‘Slight’-vowel; see Note \* \*, p. 89.

‡ Here the ׀ is because of the הַ, and the ׀ under נ is because of the ׀.



וּבִשְׁכָּבָהּ, Lev. xxiii. 22. There is also  $\text{—}$ , as in בִּשְׁכָּבָהּ\* *on her lying down*, בִּפְתָּחִי *on my opening*, בִּקְעָם *their (m.) cleaving*; and  $\text{—}$ , as in מִהֲיָדָה, רִקְעָה, Ez. xxv. 6, וּבִשְׁחָטָם, xxiii. 39.]

N.B.—The forms in (ii.), (iii.), (iv.), here, are those of Tab. XV. with Prefixes, —rather than those of (3), p. 79, with Pron. Affixes. The reason for this remark will be seen hereafter. Suffice it here to state, merely, that the  $\text{—}$  under the first Root-letter after the  $\text{ל}$ , as in 3 (a, i.), is generally Quiescent.

138 (A). (i.) The Past Tense *Kal*, in the first column of Tab. XIV., is of the פָּעַל form. There are two other forms of it, viz., the פָּעַל and the פָּעַל.

(ii.) The full Past Tense of the פָּעַל form need not be given; all the Person-forms are THE SAME as those in the first column (*i.e.*, those of the פָּעַל form),—except only that the 2<sup>d</sup> Root-letter has  $\text{—}$  in 3 s. *m.*, and in the Pause-forms of 3 s. *f.* and 3 pl.; thus זָקֵן † *he was old*, and : קָרְבָּה : ‡ *the Pause-forms of קָרְבָּה she drew near*, זָבְרוּ ‡ *they were mighty*.

(iii.) The פָּעַל form of the Past Tense is printed in smaller type in the second column of the *Kal* Voice. As may be seen there, the  $\text{—}$  of the Second Root-letter is retained in the 2 s. *m.* & *f.*, and the 1 s. & pl. (in place of  $\text{—}$  in the פָּעַל forms); but this  $\text{—}$  is shortened into  $\text{—}$  (ø) in 2 pl. *m.* & *f.*, in accordance with Pt. I. § 55 (9, b.). The  $\text{—}$  appears also in the Pause-forms of 3 s. *f.* and 3 pl. See Tab. XIV., Note † β. The ordinary 3 s. *f.* and 3 pl. are the same as in the first column.

(iv.) The terms ‘*Verba Med. A.*,’ ‘*Med. E.*,’ ‘*Med. O.*,’ (used by some for Verbs of the three Classes in i., ii., iii.), are rather awkward; and ‘*Verbs Middle A.*,’ ‘*Middle E.*,’ ‘*Middle O.*,’ (given by others), are not better. Taking  $\text{ל}$  as general representative of the ‘*Second Root-letter*’ (§ 117), we may say—

(1) ‘*Verbs  $\text{ל}$* ’—for the Verbs in (i.), of which the 2<sup>d</sup> Root-letter has  $\text{—}$  here;

(2) ‘*Verbs  $\text{ל}$* ’—for those in (ii.), of which the 2<sup>d</sup> Root-letter has  $\text{—}$ ;

(3) ‘*Verbs  $\text{ל}$* ’—for those in (iii.), of which the 2<sup>d</sup> Root-letter has  $\text{—}$ .

(v.) Rarely the 2<sup>d</sup> Root-letter has  $\text{—}$ , as in שִׁפֹּט *he judged*, 1 Sam. vii. 17.

\* As well as  $\text{—}$  (ø) in בִּשְׁכָּבָהּ. It may be observed that, in the above Examples, the Short vowel of the first Root-letter is *generally* a ‘*Slight*’-vowel, wherever the  $\text{—}$  following it can be Moving. But where this  $\text{—}$  (being followed by another  $\text{—}$ ) *must* be Quiescent, the ‘*Slight*’-vowel is made to become a real Short-vowel.

† The פָּעַל form being the same for the *Kal* 3 s. *m.* Past, and the s. *m.* Participle,—the context alone decides which of these a word is. Some Verbs have the פָּעַל form as well as the פָּעַל. [In a few instances the Inf. Abs. *K.* has this form, as גָּדַל Gen. xxvi. 13, קָרַב 2 S. xviii. 25].

‡ The 3 s. *m.* Past, of each of these Verbs, is of פָּעַל form; viz., קָרַב *he drew near*, זָבַר *he was mighty*.

138 (B.) (i.) At the end of the 2 s. *m.* Past, there is sometimes an additional ה, as in הַשְׁבֵּתָה 2 S. xiv. 13, נִכְסַפְתָּה Gen. xxxi. 30, אִמְצַתָּה Ps. lxxx. 16, הָעֲמַדְתָּה Ps. xxxi. 8 (for the עֲהֵ see § 178 (ii.)), etc.

(ii.) (α.) Rarely at the end of the 3 s. *m.*, as in שָׁמְרָה Am. i. 11 (about which, however, opinions differ); and

(β.) at the end of the 3 s. *f.* (the ה of which is then replaced by ת), as in נִפְלְאַתָּה (from נִפְלֹאָה) 2 S. i. 26, הִתְבְּאַתָּה (from הִתְבְּיָאָה for the בָּ see § 178), Josh. vi. 17.

(γ.) The 3 s. *f.* has sometimes ת in place of the usual ה, as in אָזַלְתָּ D. xxxii. 36 (for אָזַלְתָּה).

(iii.) Also we find הַשְׁלַחְתָּנָה Am. iv. 3 (for הַשְׁלַחְתָּן).

(iv.) (α.) Rarely the 3 pl. Past has ם at the end; thus, הִלְכָּוָה Josh. x. 24 [with הֵ who prefixed there, § 98 and § 6 (*d.*, ii.)]; and

(β.) sometimes ך, as in יִדְעוּן D. viii. 3, 16 (for יִדְעוּ).

(v.) (α.) In such a word as אָמַר, 1 S. xiii. 19, the ׀ is for *Shūrik* [Pt. I., § 14],—the full *Shūrik* cannot be given because there is no ו, the *Kthiv* being אָמַר, so that the ׀ is the only means of marking the *u* of the *Kri* which is אָמַרִי [Pt. I., § 76]. So in שָׁפְכָה, Ps. lxxiii. 2, the ׀ marks the *Shūrik* of the *Kri*, which is שָׁפְכִי,—the *Kthiv* being שָׁפְכָה. So D. xxi. 7, שָׁפְכָה *Kthiv*, שָׁפְכִי *Kri*.

(β.) So in such a word as יִדְעָתָה, Ps. cxl. 13, the ׀ [Pt. I., § 12] is the only means of marking the *i* of the *Kri* יִדְעָתִי upon the *Kthiv* יִדְעָתָה.

(γ.) י is 'superfluous' in דְּבַרְתִּי 2 s. *f.* [Jer. iii. 5], etc. In Jer. xxxi. 21 (or 20) הִלְכָתִי is *Kthiv* for הִלְכָתָה *Kri*, etc. In Ruth iv. 5 קָנִיתִי is *Kthiv* for קָנִיתָ *Kri* (2 s. *m.* Past *K.*, Tab. XXIII.).

139. (α.) Of the PARTICIPLES the Sing. *m.* forms only are given in Tab. XIV. The Sing. *f.* and the Plu. *m.* & *f.* are seen in the following list of the Participles signifying:—

‘One’ (or ‘more’) (i.) (1) *visiting*, (2) *visited*;

(ii.) *being visited*;

(iii.) *visiting* (Intens.);

(iv.) *visited* (Intens.);

(v.) *causing to visit*;

(vi.) *caused to visit*;

(vii.) *visiting himself, or herself, or themselves.*



## (β). PARTICIPLES [TAB. XIV., APP. B.]

Plu. f.	Plu. m.	Sing. f.	Sing. m.
פּוֹקְרוֹת*	פּוֹקְרִים i.c.)	פּוֹקְרָה* († פּוֹקְרֶת or	פּוֹקֵר* <sup>(1)</sup>
פּוֹקְרוֹת	פּוֹקְרִים i.c.)	פּוֹקְרָה i.c.)	פּוֹקֵר <sup>(2)</sup>
נִפְקְרוֹת	נִפְקְרִים i.c.)	נִפְקְרָה (or נִפְקְרֶת)	נִפְקֵר (ii.) <i>Niph.</i>
מִפְקְרוֹת	מִפְקְרִים i.c.)	מִפְקְרָה (or מִפְקְרֶת)	מִפְקֵר (iii.) <i>Pi-él.</i>
מִפְקְרוֹת	מִפְקְרִים i.c.)	מִפְקְרָה (or מִפְקְרֶת)	מִפְקֵר <sup>‡</sup> (iv.) <i>Pū-āl.</i>
מִפְקְרוֹת	מִפְקְרִים i.c.)	מִפְקְרָה (or מִפְקְרֶת)	מִפְקֵר (v.) <i>Hiph.</i>
מִפְקְרוֹת	מִפְקְרִים i.c.)	מִפְקְרָה (or מִפְקְרֶת)	מִפְקֵר (vi.) <i>Hōph.</i>
מִתְפְקְרוֹת	מִתְפְקְרִים i.c.)	מִתְפְקְרָה (or מִתְפְקְרֶת)	מִתְפְקֵר (vii.) <i>Hithpāl.</i>

[N.B. In the above, — (1) the  $\text{—}$  of any Sing. *m.* form is seen to be dropped (and replaced by  $\text{—}$ ) in one form of the Sing. *f.*, and in the Plural forms; (2) forms ending in  $\text{—}$  or  $\text{—}$ , are UNCHANGED 'i. c.' § 53; (3) those ending in  $\text{—}$  have  $\text{—}$  'i. c.'; (4) those ending in  $\text{—}$  have  $\text{—}$  (and those in  $\text{—}$  have  $\text{—}$ ) 'i. c.';—without further change.]

(γ.) There are two Participles in *Kal*, viz., (1) פּוֹקֵר which is of the form פּוֹעֵל, and (2) פּוֹקֵר which is of the form פּוֹעֵל. The First expresses *Action in progress*, and refers to an *Agent* (פּוֹעֵל), and is therefore sometimes called the ACTIVE Participle *Kal*. The Second expresses *Action wrought* (פּוֹעֵל) and refers to an *Object acted on*, and is therefore sometimes called the PASSIVE ¶ Participle *Kal*.

Obs.—(i.) For the  $\text{—}$  of (2) there is often  $\text{—}$  [Pt. I., § 14], as in מִפְקֵר *m.*, מִפְקֵר *f.*, נִפְקֵר *f.* (i.c.), מִפְקֵר *pl. m.*, etc.

(ii.) The Construct form of פּוֹעֵל is פּוֹעֵל or פּוֹעֵל, as in שָׁתָם Nu. xxiv. 3.

(iii.) Participles of the Passive Voices (II., IV., VI.) generally retain the  $\text{—}$  of the 2<sup>d</sup> Root-letter (except when 'i. c.', and in the  $\text{—}$   $\text{—}$  form), as in (β.).

(iv.) The *Hiph.* Partic. sometimes drops the  $\text{—}$ . See Sect. XIII.

\* Or with  $\text{—}$  for  $\text{—}$ . This need not be noticed hereafter.

† In Pause, sometimes the same (thus, אֲמִנֶת, אֲמִנֶת); and sometimes  $\text{—}$   $\text{—}$  as in  $\text{—}$ ,  $\text{—}$ .

‡ Also, some few times *without* the  $\text{—}$ ; thus, אֲבָל, Ex. iii. 2, לָקַח; 2 K. ii. 10.

§ Also  $\text{—}$  instead of  $\text{—}$  (δ).

¶ These are often called (1) *Po-él*, and (2) *Pa-úl*, from (1) פּוֹעֵל, (2) פּוֹעֵל.

¶ The term 'PERFECT Participle' is perhaps not unsuitable to it as expressing FINISHED Action. The *Niph-ál* Partic. is, rather, a PRESENT Passive Participle.

(δ.) (i.) The Participle **יָבֵל** *able* (Sing. *m.*) given in Tab. XIV., is the Participle *Kal* of **פָּעַל** form, [**יָבֵלָהּ** Sing. *f.*, **יָבֵלִים** Plu. *m.*, **יָבֵלוֹת** Plu. *f.*], whence

(ii.) ('i. c.') **פָּעַל** *s. m.*, [**פָּעַלָּהּ** *s. f.*, **פָּעַלִּי** *pl. m.*, **פָּעַלְתָּ** *pl. f.*].

(iii.) There is also the Participle *Kal* of **פָּעַל** form, as **כָּבֵד** *heavy* (Sing. *m.*), [**כָּבֵדָהּ** Sing. *f.*, **כָּבֵדִים** Pl. *m.*, **כָּבֵדוֹת** Pl. *f.*], whence

(iv.) ('i. c.') **פָּעַל** *s. m.*, [**\*פָּעַלָּהּ** *s. f.*, **\*פָּעַלִּי** *pl. m.*, **פָּעַלְתָּ** *pl. f.*].

(ε.) The Singular Participle sometimes receives an 'added' **י**, as in **אֶסְרִי** *binding* (Sing. *m.*) [from **אָסַר**, Gen. xlix. 11; so in **הַפִּשְׁפִּילִי** [from **מִשְׁפִּיל**] Ps. cxlii. 6; **אֶהְבֵּתִי** [from **אָהַבַת**] Hos. x. 11, and **מִלְאָתִי** [from **מִלְאָה**, Constr. form of **מִלְאָה** (δ. iii.)] Is. i. 21; **אֶנְבֵּתִי** [from **אָנַבַת** (for **אֶנְבֵּתָהּ** Pt. I. § 14) Constr. form of **אֶנְבֵּתָהּ** Gen. xxxi. 39.

[140. (α.) The Present Tense, — *I am visiting, Thou art visiting, He is visiting*, etc., — is expressed by the Pronouns *I, Thou, He*, etc., with the Participle; thus,

#### Singular.

פִּקְדָּהּ or פִּקְדָּתָהּ	{	הִיא She [is]	{	visiting	פִּקְדָּהּ†	{	הוּא He [is]	{	visiting
		אַתָּה Thou <i>f.</i> [art]					אַתָּה Thou <i>m.</i> [art]		
		אֲנִי I <i>f.</i> [am]					אֲנִי I <i>m.</i> [am]		

#### Plural.

פִּקְדוֹתָהּ	{	הֵנָּה They	{	visiting	פִּקְדָּוֵיהֶם	{	הֵנָּה or הֵמָּה They	{	visiting
		אַתָּהּ Ye					אַתָּם Ye		
		אֲנֵהֶנּוּ We					אֲנֵהֶנּוּ We		

[N.B.—Third-Person Pronouns are often not expressed. Cp. (δ.) below.]

(β.) Similarly for other Participles.

(γ.) The Hebrew expressions in (α) are, of course, the same whatever be the form of the so-called 'Substantive Verb' or 'logical Copula' to be supplied—such as, *was, may be, might be*, etc. Hence the above may not be called the PRESENT TENSE in Hebrew. It is a means of expressing *Present Action*, and may stand for the [strictly] *Present Tense in English*; — but it may stand for much more also, and therefore MUST NOT BE LIMITED to 'Present Tense.'

✱ (δ.) The Participles are often used—

(i.) With Nouns Substantive: — as in **עֲדָרְתוֹ עֹמֶרֶת לְעַד** *His Righteousness [is] remaining for-ever*, **הַשָּׁמַיִם מְסַפְּרִים** *the heavens [are] telling*, **הַמֶּלֶךְ עֹמֵד** *the king was standing*, etc.:

(ii.) with Prefix **ה**, cp. § 98, as in **הוּא הַפֶּבֶב**, Gen. ii. 11,

\* Also [§ 56 (i.)] **יָרָאתָ** *s. f.* & **יָרָאִי** *pl. m.*, (fr. **יָרָא**); so **קָצַרְתִּי** fr. **קָצַר**.

† The **פ** is often without its Dagesh Lene, in accordance with Pt. I., § 48.

‡ And **פָּעַל**, —thus **פָּעַלָּהּ** when the 3<sup>d</sup> Rt-letter is **נ**, as **יָרָא** fr. **יָרָא**.

lit., *it [is] the [one] compassing*, i.e. (as in E.V.) *that [is] it which compasseth*, הָם הַעֲמָרִים, Nu. vii. 2, lit., *they [were] the [ones] standing*, i.e., *they [were] those who [were] standing*; so הַעֲמָרִים D. i. 38, xvii. 12; הַמְרַגְלִים, Josh. vi. 22, 23; etc.;

(iii.) as Nouns;\*—thus, שֹׁמֵר *one keeping, watching*, for a *keeper, a watchman*, עֹזֵר *one helping*, for a *helper*, etc.;

(iv.) ‘i. c.’; thus, שֹׁמֵר [the] *keeper of*, שֹׁמְרֵי [the] *keepers of*, etc.;

(v.) as Adjectives, § 79, etc.

(ε.) Often a Hebrew Participle is used as a Noun where the corresponding Noun does not exist in English, as עֹמֵד *one standing*, where we cannot say, “a stander,” הַפֹּרֵת *the [one] cutting*, where we cannot say, “the cutter.”† So Ps. l. 5, כָּרְתֵי בְרִיתִי (lit., *cutters-of My Covenant*) *those that made a Covenant with ME*.

(ζ.) Participles may receive Pron. Affixes as Nouns; thus, אֹיְבִי *my enemy*, etc., from אֹיֵב (Partic. *Kal* of אֵיב), etc.].

141. (α.) Two forms of the IMPERATIVE and FUTURE, *Kal*, are given in Tab. XIV. (I.), one with ÷‡ to the 2<sup>d</sup> Root-letter in פָּקֹד (or פְּקֹדֶה) *visit thou (m.)*, יִפְקֹד (or יִפְקֹדֶה) *he will visit*; (ii.) one with —§ to the 2<sup>d</sup> Root-letter in לְבִשׁ *put thou (m.) on* (as clothing), יִלְבֹּשׁ *he will put on*, etc. Some Verbs have the one, and some the other. Some few have both forms, as we shall see.

[Note.—Sometimes the 2<sup>d</sup> Root-letter has (1) — [§ 167], as in סַעֲרָה (Imper.) Ju. xix. 5, יִצְלַח (Fut.) Ez. xvii. 15; (2) וּ, as in יִשְׁפֹּטוּ (Fut.) Ex. xviii. 26].

\* An interesting example of the double use of a Participle, שֹׁמְרִים, (1) as a Noun “*watchers*,” and (2) as a Present-Tense-Participle “*are watching*,” or “*do watch*,” occurs in Ps. cxxx. 6, which may be rendered “My soul [looks with watching] to The LORD [מִשְׁמֹרִים לְפָקֵד שֹׁמְרִים לְבֹקֵר] *more than WATCHERS for the morning DO-WATCH for the morning*. So in the former Grammar, Vol. II. p. 72.

† The word ‘*feller*’ is, however, admissible in Is. xiv. 8 (E.V.).

‡ Verbs of this class are called, by some, ‘Verbs Fut.-(O).’ Better, ‘Fut. (—).’

§ Verbs of this class are called, by some, ‘Verbs Fut.-(A).’ Better, ‘Fut. (—).’



(β.) In the IMPERATIVE there are only Second-Person forms, viz. for *thou* (*m.* & *f.*) and *ye* (*m.* & *f.*). The 2 s. *f.* and 2 pl. *m.* & *f.* have the added terminations  $\text{ִי}$ ,  $\text{ִי}$ ,  $\text{ִי}$  [cp. § 133 (α.)] attached to the fundamental  $\text{פָּקֹד}$  or  $\text{לָבַשׁ}$  for the *Kal*. So for other Voices. But, in the *Kal*,

[Obs.:—the Vowel of the 2<sup>d</sup> Root-letter is dropped and replaced by  $\text{ִי}$  on the addition of the  $\text{ִי}$  (2 s. *f.*) and of the  $\text{ִי}$  (2 pl. *m.*); the  $\text{ִי}$  of the 1<sup>st</sup> Root-letter must then be changed into a ‘Slight-Vowel’ (Pt. I., § 56). This ‘Slight-Vowel’ is generally  $\text{ִי}$ , as in  $\text{פָּקְדִי}$ ,  $\text{פָּקְדִי}$ ,  $\text{לָבַשְׁי}$ , (Cp. § 57, Obs.); but sometimes another short-vowel is adopted, as in  $\text{אֶחָדִי}$  (or  $\text{אֶחָדִי}$ ) and in (δ.) below.]

(γ.) The Imper 2 s. *m.* often has an additional  $\text{ה}$ ; thus, (1)  $\text{שָׁמְרָה}$  (fr.  $\text{שָׁמַר}$ ) *keep thou (m.)*,  $\text{קָרְבָה}$  (fr.  $\text{קָרַב}$ ) *approach thou (m.)*, (2)  $\text{מָכַרָה}$  (fr.  $\text{מָכַר}$ ) *sell thou (m.)*,  $\text{שָׁמְעָה}$  (fr.  $\text{שָׁמַע}$ ) *hear thou (m.)*,\* etc. Sometimes, also, in other Voices; thus, (3) *Niph.*  $\text{הִשָּׁבַעָה}$  *swear thou (m.)*; (4) *Pi-él*  $\text{סִפְּרָה}$  *relate thou (m.)*; (5) *Hiph.*  $\text{הִקְשִׁיבָה}$  *hearken thou (m.)*, etc.

(δ.) Sometimes the Imper. *Kal* has  $\text{ִי}$  (ø) to the 1<sup>st</sup> Root-letter in the 2 s. *f.*, and 2 pl. *m.*; thus,  $\text{מָלְכִי}$ , Ju. ix. 10. [This is also *Kri*, in v. 12, for  $\text{מְלוּכִי}$  *Kithiv*. So, in v. 8,  $\text{מָלְכָה}$  (2 s. *m.*) is *Kri*, for  $\text{מְלוּכָה}$  *Kithiv*.]† So  $\text{חָרְבִי}$ , Jer. ii. 12, and  $\text{מִשְׁכְּבִי}$ , Ez. xxxii. 20, as well as  $\text{מִשְׁכְּבִי}$ , Ex. xii. 21.—Cp. (γ. 1), and see more hereafter.

(ε.)  $\text{שָׁמְעֵן}$ , Gen. iv. 23, is an instance of the  $\text{ִי}$  of 2 pl. *f.* Imper. being dropped. The word stands for  $\text{שָׁמְעֵנָה}$ . The  $\text{ִי}$  of the  $\text{ע}$  is given to aid the enunciation of the  $\text{עֵן}$ .

(ζ.) Sometimes, we find the 3<sup>rd</sup> Root-letter with Dag. Lene, as in  $\text{אֶסְפִּי}$ , Jer. x. 17,  $\text{חֲשִׁפִּי}$ , Is. xlvii. 2; the vowel beneath the 1<sup>st</sup> Root-letter is then a Real Short-vowel, having the  $\text{ִי}$  after it *Quiescent*. [Each of these is 2 s. *f.* Imper. *Kal*.]

(η.) (i.) In  $\text{זָעַמָה}$ , Nu. xxiii. 7, Imper. *Kal* 2 s. *m.* [with  $\text{ה}$ , see (γ)], the 1<sup>st</sup> Root-letter has the Long Vowel  $\text{ִי}$ .

(ii.) In  $\text{נִצְרָה}$  (*i.e.*  $\text{נִצֵּר}$ , Imper. *Kal*, 2 s. *m.*, with  $\text{ה}$ ) Ps. cxli. 3, the Dagesh in  $\text{צ}$  is *Euphonic*.—Pt. I., App. C.

(θ.) For  $\text{וְסִעְדָה}$ ,  $\text{וְסִפְּאָה}$ ,—and  $\text{וְנִצְרָה}$ ,  $\text{וְנִשְׁמָה}$ ,—see Index.

\* And with  $\text{ִי}$ , as in  $\text{אֶסְפִּי}$ ,  $\text{עֲרִכָה}$ .

† Cp.  $\text{קִסְמוֹי}$ , with  $\text{ִי}$  ‘superfluous,’ 1 S. xxviii. 8, —for  $\text{קִסְמִי}$  [Pt. I., App. D.].

142. The FUTURE is connected with the IMPERATIVE. Thus,

(α.) In *Kal*, (i.) the forms תִּפְקֹדְךָ *thou (f.) wilt visit*, תִּפְקֹדְכֶם *ye (m.) will visit*, תִּפְקֹדְנָה *ye (f.) (or they (f.)) will visit*, consist of תִּ and פִּקְדוּ, פִּקְדוּ, פִּקְדוֹנָה.

[Obs.—In the Imperative forms פִּקְדוּ, פִּקְדִי, the ׀ of the פִּ is of course replaced by a ‘Slight’-vowel, in order that there may not be two Moving Shvas together; but in the Future the ׀ stands after the formative תִּ, after which the ׀ may be (and is) Quiescent.]

(ii.) So in the case of יִפְקֹדוּ (Fut.) and פִּקְדִי (Imp.).

(iii.) The remaining Fut. Tense forms, viz., יִפְקֹד 3 s. m., תִּפְקֹד 3 s. f. (& 2 s. m.), אִפְקֹד 1 s., and נִפְקֹד 1 pl., all correspond with the fundamental פִּקְדוּ.

(iv.) Similarly in the case of the Verbs ‘Fut. (—)’ [p. 85].

(v.) The Imper. has generally ׀ in Verbs ‘Fut. (—)’, & (=) in Verbs ‘Fut. (—)’.

(β.) In *Niph.* the Future forms תִּפְקֹדְךָ *thou (f.) wilt be visited*, תִּפְקֹדְכֶם *ye (m.)..* and יִפְקֹדוּ *they, (m.)..*, תִּפְקֹדְנָה *ye (f.) (or they (f.)..*, correspond respectively with the Imper. forms הִפְקֹדְךָ 2 s. f., הִפְקֹדְכֶם 2 pl. m., הִפְקֹדְנָה 2 pl. f.; and the other Persons of the Future Tense, viz., יִפְקֹד 3 s. m., תִּפְקֹד 3 s. f. (& 2 s. m.), אִפְקֹד 1 s., and נִפְקֹד 1 pl., with the fundamental הִפְקֹד:—the ה being extruded between the prefix letters ׀ תִּ אִ and the first Root-letter.

(γ.) Similarly in the case of the other Voices; thus, the Fut. 2 s. f., תִּפְקֹדְךָ *Pi-él*, תִּפְקֹדְךָ *Hiph.*, תִּתְפְּקֹדְךָ *Hithp.*, correspond with the Imper. 2 s. f. פִּקְדִי *Pi-él*, הִפְקֹדְךָ *Hiph.*, הִתְפְּקֹדְךָ *Hithp.*

(δ.) In *Pu-äl* and *Hoph-äl*, which have no Imper.\* there is the corresponding analogy with imaginary Imperative forms.

143. The ה of the נָה, in pl. f. Fut., is sometimes

\* We find, however, once [Ez. xxxii. 19] הִשְׁפַּכְהָ Imper. *Hoph.*, 2 s. m., *be thou laid* (lit., *caused to lie*); and [Jer. xlix. 8] הִפְכֵנוּ Imper. *Hoph.* 2 pl. m. *be ye made to turn*,—from פָּנָה, see hereafter.



dropped, and the  $\text{ֿ}$  given to  $\text{ן}$ , as in  $\text{לֹא תִזְכָּרְךָ}$  Ez. iii. 20, xxxiii. 13, *they (f.) shall not be remembered*. So  $\text{תִּלְבֹּשֶׁן}$  (as given by many) 2 S. xiii. 18, for  $\text{תִּלְבֹּשְׁנָה}$  which is found in several editions; etc.

144. A  $\text{הֿֿ}$  is often found at the end of the 1 s. and 1 pl. of the Future; thus,—

( $\alpha$ .) First Person Sing.:— $\text{אֶשְׁמְרָה}$  (fr.  $\text{אֶשְׁמֹר}$ ) Ps. xxxix. 2,  $\text{אֶשְׁכַּבְּהָ}$  (fr.  $\text{אֶשְׁכַּב}$ ) Ps. lvii. 5,  $\text{אֶכְבֹּדָה}$  (fr.  $\text{אֶכְבֹּד}$ ) Ex. xiv. 4, etc.,  $\text{אֶזְכִּירָה}$  (fr.  $\text{אֶזְכִּיר}$ ) Ps. xlv. 18,  $\text{אֶתְפַּלֶּלָה}$  (fr.  $\text{אֶתְפַּלֵּל}$ ) Dan. ix. 4; and

( $\beta$ .) First Person Plu.:— $\text{נִשְׁרָפָה}$  (fr.  $\text{נִשְׁרָף}$ ) Gen. xi. 3, etc.,  $\text{נִתְחַכְּמָה}$  (fr.  $\text{נִתְחַכֵּם}$ ) Ex. i. 10, etc.

( $\gamma$ .) Rarely at the end of the 3 s. *m.* as \* $\text{יְחִישָׁה}$  Is. v. 19 [ $\text{יְחִישׁ}$  Tab. XX.], and 3 s. *f.*† as  $\text{תַּעֲזֹבָה}$  Ez. xxiii. 16 (*Kri*), & 20; also, perhaps, 2 s. *m.*  $\text{תַּעֲפָה}$  [ $\text{תַּעֲפֵה}$  Tab. XX.] Job xi. 17;

( $\delta$ .) And with  $\text{ֿ}$  before it, as in  $\text{יִדְשַׁנָּה}$  Ps. xx. 4.

( $\epsilon$ .) In ( $\alpha$ ), ( $\beta$ ), etc., above, the vowel of the 2<sup>nd</sup> Root-letter is seen to be dropped when the additional  $\text{הֿ}$  appears. [Cp. for the Imper. § 141 ( $\gamma$ ).] But

( $\zeta$ .) it will be found hereafter [§ 166 (ii.)] that, in PAUSE, the vowel which was so dropped is either (1) restored if it be Long, or (2) replaced (if it be Short) by the corresponding Long Vowel.

( $\eta$ .) Sometimes the Moving Shva of the 2<sup>nd</sup> Root-letter [in cases of ( $\epsilon$ ).] has the form  $\text{ֿֿ}$ ; as in (1)  $\text{אֶשְׁקֹטָה}$  [ $\text{אֶשְׁקֹט}$ ] Is. xviii. 4, where the  $\text{ן}$  is noted as ‘superfluous’; (2)  $\text{אֶפְשַׁעָה}$  [ $\text{אֶפְשַׁע}$ ] Is. xxvii. 4; and

( $\theta$ .) sometimes the form  $\text{ֿֿֿ}$ ; as in (3)  $\text{אֶשְׁקַלָה}$  [ $\text{אֶשְׁקַל}$ ] Jer. xxxii. 9, etc. See Pt. I., App. D.

145. An additional  $\text{ן}$  is often found after those Future forms which end in  $\text{ו}$ , viz., the 3 & 2 pl. *m.*; thus,  $\text{יִלְמְדוּן}$  D. iv. 10,  $\text{תִּשְׁמְרוּן}$  D. vi. 17. So  $\text{יִקְטְרוּן}$  1 S. ii. 15, 16,

\* For  $\text{יִקְרָחָה}$  *Kthiv* Lev. xxi. 5,  $\text{יִקְרָחוּ}$  is *Kri* (whence the  $\text{ֿ}$  of  $\text{יִקְרָחָה}$ , cp. p. 85, v.).

† Some give as 3 s. *f.*, with  $\text{נָה}$  added,  $\text{תִּשְׁלַחְנָה}$  Ju. v. 26; (also 2 s. *m.*, Obad. 13).

תִּשְׁחַתּוּן D. iv. 16, etc. (the ׀ standing for the י־ of the *Hiph-ël*,—Part I, § 12). And so יִשְׁבֵּן 1 S. ii. 22, יִרְשִׁיעַ Ex. xxii. 8, (the ׀ standing for ׀, —Pt. I, § 14).

146. Also ׀ is found some few times after the 2 s. *f.* Future. Thus the 2 s. *f.* Fut. *Kal*. תִּפְקֹד׀ would, with this ׀, be תִּפְקֹדֶיךָ. So we find תִּדְבֹּק׀ \* Ruth ii. 8 (& 21) [for תִּדְבֹּקֶיךָ]. So the 2 s. *f.* Fut. *Hithpā-ël* תִּשְׁתַּבֵּר׀ 1 S. i. 14 [for תִּשְׁתַּבֵּרֶיךָ, the Pause-form of תִּשְׁתַּבֵּר׀—comp. Note (*h, a*) on Tab. XIV and \* \* below there].

147. The ׀ of §§ 145 & 146, as also of § 138 (B) (iv,  $\beta$ ), is called by some '׀ PARAGOGIC'. So the ׀ of § 144, and that of § 138 (B), is called by some '׀ PARAGOGIC'; and so the ׀ of § 138 (B) (iv,  $\alpha$ ), and the י of § 139 ( $\epsilon$ ). Some however consider that י to be a mark of CONNECTION—the 'Compaginis,' as they call it, Comp. p. 232 (lines 6—10).

## NOTE I.

(i.) As in the last example cited in § 146, *viz.* תִּשְׁתַּבֵּר׀ for תִּשְׁתַּבֵּרֶיךָ Pause-form of תִּשְׁתַּבֵּר׀ [instead of תִּתְשַׁבֵּר׀] fr. שֹׁבֵר, the 1<sup>st</sup> Rt-letter and the ת of the הֵת of *Hithpā-ël* change places when the 1<sup>st</sup> Rt-letter is either שׁ, or שׁ, or ם; thus we have

\* For the ׀ the Student may refer to § 141 'Note'; but he will understand the matter better hereafter [§ 167 (ii) & § 166 (e)].

† With one exception *viz.* הִתְשַׁמְּחָה Jer. xlix. 3. For this word see § 246 (p. 162). It belongs to a Class of Verbs to be dealt with hereafter.

הִשְׁתַּפֵּךְ Infin. *Hithpā-ēl* fr. שָׁפַךְ,

מִשְׁתַּפֵּךְ Partic. s. m. *Hithpā-ēl* fr. שֹׁכֵר,

יִסְתַּבֵּל Fut. 3 s. m. *Hithpā-ēl* fr. סָבַל.

(ii.) When the 1<sup>st</sup> Rt-letter is צ,—not only does the צ change places with the ת of the 'הַת', but moreover this ת is replaced by ט; thus, from צִיד we have הִצַּמִּידְנוּ Past *Hithpā-ēl* 1 pl. [instead of הִתְצִידְנוּ], and so fr. צָרַק we have נִצְטַדֵּק Fut. *Hithpā-ēl* 1 pl. Pause-form [instead of נִתְצַדֵּק].

(iii.) When the 1<sup>st</sup> Rt-letter is ר, or ט, or ת,—the ת of the 'הַת' is dropped, and Dagesh F. is put into the 1<sup>st</sup> Rt-letter to represent it.

This matter is briefly mentioned and illustrated in 'Notes on Tab. XIV' (\* \*) [p. xv of the Tables]. The whole matter will be dealt with a little more fully hereafter, as soon as we shall have gone through all the Great Classes of Verb-forms [see 'Note' on pages 315—318].

## NOTE (II).

In Tab. XV (Infinitives with Pron-Affs.) it may be seen that, except in the *Hiph.* forms,

(a) When the 3<sup>d</sup> Rt-letter- has a Vowel, the 2<sup>d</sup> Rt-Letter has *Shva*;

(β) When the 3<sup>d</sup> Rt-letter has *SHVA*, the 2<sup>d</sup> Rt-letter has

(a) sometimes  $\text{—}$  [necessarily Quiescent, Pt. I, § 55 (13, a)],

(b) sometimes a '*Slight*'-vowel.

Obs. The Slight-Vowel in (b) generally agrees with the Vowel which the 2<sup>d</sup> Rt-letter has dropped; thus we have

(1) the  $\text{—}$  of the *Kal* forms  $\text{פָּקַדְךָ}$ ,  $\text{פָּקַדְכֶם}$ ,  $\text{פָּקַדְכֶן}$ , Tab. XV Notes (\*) & (!),—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is the  $\text{—}$  of  $\text{פָּקַד}$ ;

(2) the  $\text{—}$  of the *Niph-āl* forms  $\text{הִפְקַדְךָ}$  etc., from  $\text{הִפְקַד}$ , and of the *Pi-ēl* forms  $\text{הִפְקַדְךָ}$  etc., from  $\text{הִפְקַד}$ , and of the *Hithpā-ēl* forms  $\text{הִתְפַּקְדְךָ}$  etc., from  $\text{הִתְפַּקַּד}$ ,—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is  $\text{—}$ ;

(3) the  $\text{—}$  of the *Pū-al* forms  $\text{הִפְקַדְךָ}$  etc., from  $\text{הִפְקַד}$ , and of the *Hoph-āl* forms  $\text{הִפְקַדְךָ}$  etc.,—where the Vowel which the 2<sup>d</sup> Rt-letter has dropped is  $\text{—}$ .

(γ) Instead of the  $\text{—}$  of  $\text{פָּקַדְכֶם}$  (Comp. β, b, 2), there is sometimes  $\text{—}$  as in  $\text{וַיִּפְקֹדְשֶׁם}$  Is. i. 15 from  $\text{פָּקַדְשׁ}$  (Infin. *Pi*, like  $\text{פָּקַד}$ , but with Compensation for the Dagesh which the  $\text{ך}$  cannot receive).

(δ) In place of the '*Slight*'-Vowel, a Long real Vowel is sometimes given to the 2<sup>d</sup> Rt-letter before a Guttural 3<sup>d</sup> Rt-letter, as in  $\text{בִּישְׁלָחַךְ}$  D. xv. 18 from  $\text{שָׁלַח}$ . [For the '*Furtive*'  $\text{—}$ , see Pt. I (§ 60)].

## EXERCISE XIX.

(To be translated into English.)

\* \* For the plan of the Exercise, see § 11 (α—ε).

יִשְׂרָאֵל<sup>1</sup> אָהַב<sup>2</sup> אֶת יוֹסֵף<sup>3</sup> : שָׁמַע<sup>4</sup> נָא<sup>5</sup> הַחֲלוֹם<sup>6</sup> הַזֶּה :  
 \* הַמֶּלֶךְ<sup>7</sup> תִּמְלֹךְ<sup>7</sup> עָלֵינוּ : הִנֵּה<sup>8</sup> חֲלֹמְתִי<sup>9</sup> חֲלוֹם<sup>10</sup> עוֹד<sup>10</sup> : מָכַר<sup>11</sup>  
 אֹתוֹ : לְעֶבֶד<sup>12</sup> נִמְכָּר<sup>11</sup> יוֹסֵף<sup>3</sup> : הִפְקִיד<sup>13</sup> אֹתוֹ בְּבֵיתוֹ<sup>14</sup> :  
 הִנֵּחֲלֹתִי<sup>15</sup> לִי<sup>16</sup> יָרַח<sup>17</sup> שָׁוָא<sup>18</sup> : וְאֲנִי<sup>19</sup> אָמַרְתִּי<sup>20</sup> † בְּחַפְזִי<sup>21</sup>  
 נִגְרַזְתִּי<sup>22</sup> מִנֶּגֶד<sup>23</sup> עֵינֶיךָ<sup>24</sup> אָבֹן<sup>25</sup> שָׁמַעַת<sup>26</sup> קוֹל<sup>26</sup> תַּחֲנוּנֵי<sup>27</sup>  
 † בְּשׁוֹעֵי<sup>28</sup> אֱלֹהִים : מִבְּטָן<sup>29</sup> שְׂאוֹל<sup>30</sup> שְׁוַעְתִּי<sup>31</sup> : יִי<sup>31</sup> יִשְׁמַע<sup>31</sup>  
 † בְּקִרְאִי<sup>32</sup> אֱלֹהֵי : זָרַח<sup>33</sup> בַּחֲשָׁךְ<sup>34</sup> אֹר<sup>35</sup> :  
 וְלֹא יָכַל<sup>36</sup> יוֹסֵף<sup>3</sup> לְהִתְאַפֵּק<sup>37</sup> : וְלֹא יָכְלוּ<sup>38</sup> אָחָיו<sup>38</sup> לַעֲנוֹת<sup>39</sup>  
 אֹתוֹ : לֹא אָתָם שְׁלַחָתָם<sup>40</sup> אֹתִי הִנֵּה<sup>41</sup> : דִּבְרוּ<sup>42</sup> אָחָיו<sup>38</sup>  
 אֹתוֹ :  
 לֹא יָרְעִיב<sup>43</sup> יִי<sup>31</sup> נַפְשׁ<sup>44</sup> צַדִּיק<sup>45</sup> : מֵאֲשֶׁר<sup>46</sup> יִקְרַת<sup>47</sup> בְּעֵינֵי<sup>24</sup>  
 נִבְכְּרֶת<sup>48</sup> : נִשְׁבְּרָה<sup>49</sup> קִרְיָת<sup>50</sup> תְּהוֹ<sup>51</sup> : פִּי<sup>52</sup> נִבְקַע<sup>53</sup> בַּמִּדְבָּר<sup>54</sup>  
 מִים<sup>55</sup> : וְקוֹל<sup>56</sup> הַתּוֹר<sup>56</sup> נִשְׁמַע<sup>57</sup> בְּאַרְצֵנוּ<sup>57</sup> :

1 Israel. 2 אָהַב to love. 3 Joseph. 4 שָׁמַע to hear. 5 now, or I pray. 6 חֲלוֹם a dream. 7 מֶלֶךְ to reign. 8 behold. 9 חֲלוֹם to dream. 10 again. 11 מָכַר to sell. 12 עֶבֶד a slave. 13 פָּקַד to visit (*Hiph.* to-make-visitor, to-appoint-as-officer). 14 בֵּית a house, Tab. XIII. (3). 15 נָחַל to possess (*Hoph.* to be made-to-possess, to have-as-one's lot). 16 for myself. 17 months of. 18 vanity. 19 and I. 20 אָמַר to say. 21 חָפַז to be-in-haste. 22 גָּרַז to cut off. 23 from before. 24 עֵין an eye, Tab. XIII. (3, β). 25 but. 26 voice, voice of. 27 my supplications. 28 שָׁוָא *Pr.* to cry. 29 בְּטָן (§ 56, vii.) a womb, *figur.* a hidden depth. 30 שְׂאוֹל, pit, grave, hell. 31 Exerc. IX. (2). 32 קָרָא to call. 33 זָרַח to rise (as the sun). 34 חֲשָׁךְ darkness. 35 light. 36 יָכַל to be able (§ 138 A, iii.). 37 אָפַק *Hithp.* to restrain oneself. 38 Tab. XIII. (2). 39 to answer. 40 שְׁלַח to send. 41 hither. 42 דִּבֵּר *Pr.* to speak. 43 רָעַב to hunger. 44 soul, soul of. 45 a righteous-one. 46 since. 47 יָקָר to be precious. 48 כָּבַד *Niph.* to be honoured. 49 שָׁבַר to break. 50 קִרְיָה a city. 51 emptiness. 52 for. 53 בָּקַע to cleave (*Niph.* to be let break forth). 54 in the wilderness. 55 water. 56 the turtle-dove. 57 אֶרֶץ a land, Tab. X. (1).——\* See § 137 (1, Obs. β.). † See § 137 (4, i., ii.).



[N.B.—Henceforth the following, and words marked in the Notes with \*, need not be given in Notes to the Exercises:—

## VOCABULARY I.

- |   |  |   |
|---|--|---|
| 1. אֱלֹהִים God, a Noun<br>of Plu. form Tab.V.(ii.).                  | 7. דָּבָר (m.) a word,<br>thing, Tab. IX.      | 14. עַם (m.) a people (Ex.<br>XV., No. 34), w. aff.<br>עַמּוֹ, etc., pl. עַמִּים. |
| 2. אִם if. Also Interrog.,<br>and = or? after הַ<br>(§ 7).            | 8. הָוָא Tab. I. (1), &<br>§ 32 (II.), § 94.   | 15. בָּקַר to visit.  |
| 3. בַּיִת (m.), Tab. XIII. 3.   | 9. יֵי Exerc. XI. (1).                         | 16. קָדֵשׁ (m.) holiness, Tab.<br>XI. 1 & †.                                      |
| 4. בַּת (f.), Tab. XIII. 5.   | 10. כִּי for, because, that.                   | 17. קוֹל (m.) a voice (§ 43),<br>i c. the same.                                   |
| 5. גּוֹי (m.) a nation, pl.<br>גּוֹיִם nations, Gentiles,<br>heathen. | 11. מַיִם (m.) water, a<br>Noun of Dual form.  | 18. שֵׁם (m.) a name, Tab.<br>XIII. (Note §, a.),<br>and § 43.                    |
| 6. גַּם also, even.   | 12. נָאֵם saith [E.V.], lit.,<br>[is] said of. | 19. שָׁם there, שָׁמָּה thither.]   |
|   | 13. נָהַי waiting.                             |   |

## EXERCISE XX.

(To be translated into English.)

\* \* The VOCABULARY on pp. 383—388 may be referred to, if necessary.

עַלִי נְהָרוֹת<sup>2</sup> בָּבֶל<sup>3</sup> שָׁם יֵשְׁבֻנוּ<sup>4</sup> גַּם בְּכִינוּ<sup>5</sup> בְּזִכְרֵנוּ<sup>6</sup> אֶת  
צִיּוֹן<sup>7</sup>: כִּי שִׁפְרָה<sup>8</sup> גְּדוֹלָה<sup>9</sup> נִשְׁפְּרָה<sup>10</sup> בְּחֻלֹּת<sup>11</sup> בַּת עַמִּי: קוֹל  
נָהִי נִשְׁמָע<sup>30</sup> מִצִּיּוֹן: אֹי<sup>12</sup> לָנוּ כִּי שָׁדְדֵנוּ<sup>13</sup>: כִּי אֶבְגֹּד<sup>14</sup> בְּגִדּוֹ<sup>14</sup>  
כִּי בֵית יִשְׂרָאֵל<sup>16</sup>: הָעֵל<sup>1</sup> אֵלָה לֹא אֶפְקֹד נָאֵם יֵי אִם  
בְּגוֹי אֲשֶׁר כָּזָה<sup>17</sup> לֹא תִתְנַקֵּם<sup>18</sup> נַפְשִׁי<sup>19</sup>: הַפֶּרֶת<sup>20</sup> תִּפְרֹת<sup>20</sup>  
הַנֶּפֶשׁ<sup>19</sup> הַהוּא: מָרְדְּנוּ<sup>21</sup> בּוֹ<sup>15</sup>: אֶהָה<sup>22</sup> אֶדְנִי<sup>23</sup> יֵי<sup>24</sup>

<sup>1</sup> על by, on, on account of. <sup>2</sup> rivers of (fr. נָהַר). <sup>3</sup> Babylon.\* <sup>4</sup> יֵשֵׁב to sit,  
dwell. <sup>5</sup> we wept. <sup>6</sup> זָכַר K. to remember, Hiph. to mention. <sup>7</sup> Zion.\* <sup>8</sup> [with a]  
breach, breaking. <sup>9</sup> great (m.). <sup>10</sup> שִׁפְרָה to break. <sup>11</sup> virgin of (§ 88).  
<sup>12</sup> woe! <sup>13</sup> שָׁדַד Pi-él to devastate [Tab. XIV. Note (†, Obs. 1)]. <sup>14</sup> בָּנָד  
to deal treacherously. <sup>15</sup> בַּ against. <sup>16</sup> Israel.\* <sup>17</sup> § 34. <sup>18</sup> נָקָם Hithp. to  
avenge one-self. <sup>19</sup> נַפְשִׁי \* (f.) soul Tab. X. 1, Pl. נַפְשׁוֹת Tab. XII. 1.  
<sup>20</sup> כָּרַת to cut, cut off. <sup>21</sup> מָרַד to rebel. <sup>22</sup> Alas! <sup>23</sup> O Lord.\* <sup>24</sup> Pt. I., § 79 (2).

\* Words marked thus (\*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

הַמְשִׁיחִית<sup>25</sup> אֶתָּה אֶת כָּל שְׂאִרִית<sup>26</sup> יִשְׂרָאֵל<sup>16</sup> : לֹא הַשְׁמִיד<sup>27</sup>  
 אֶשְׁמִיד<sup>27</sup> אֶת בֵּית יַעֲקֹב<sup>28</sup> : אֱלֹהִים בְּאַזְנוֹנֵנוּ<sup>29</sup> שָׁמַעְנוּ<sup>30</sup> אֲבוֹתֵינוּ<sup>31</sup>  
 כִּפְרוּ<sup>32</sup> לָנוּ פָעַל<sup>33</sup> פְּעֻלָּת<sup>34</sup> בְּיָמֵיהֶם<sup>35</sup> : הַזִּכִּיר<sup>35</sup> שְׁמִי<sup>36</sup> : הַיִּפְלֵא<sup>36</sup>  
 מִי דָבָר : הַבִּיטוּ<sup>37</sup> אֶל צוּר<sup>38</sup> הַצִּבְתָּם<sup>39</sup> : בִּי<sup>40</sup> נִשְׁבַּעְתִּי<sup>41</sup>  
 נָאָם יְיָ : מִי יִמְלֹל<sup>42</sup> גְּבוּרוֹת<sup>43</sup> יְיָ : סִפְרוּ<sup>32</sup> בְּגוֹיִם כְּבוֹדוֹ :  
 הַתְהַלְלוּ<sup>45</sup> בְּשֵׁם קָדְשׁוֹ :

צָדִיק<sup>46</sup> אֶתָּה בִּי נִשְׁאַרְנוּ<sup>47</sup> פְּלִיטָה<sup>48</sup> : אֲבוֹתֵינוּ<sup>31</sup> בְּמִצְרַיִם<sup>49</sup>  
 לֹא הִשְׁבִּילוּ<sup>50</sup> נִפְלְאוֹתֶיךָ<sup>36</sup> : אָמַר<sup>51</sup> אוֹיֵב<sup>52</sup> אֶרְדָּף<sup>53</sup> אֲשִׁיג<sup>54</sup>  
 אֶחֱלֹק<sup>55</sup> שָׁלַל<sup>56</sup> : נִשְׁפַּת<sup>57</sup> בְּרוּחְךָ<sup>58</sup> ... צָלְלוּ<sup>59</sup> כַּעֲפֹרֶת<sup>60</sup> בְּמִים  
 אֲדִירִים<sup>61</sup> : אֵל יִתְהַלֵּל<sup>45</sup> הַגְּבוּר<sup>62</sup> בְּגִבּוֹרָתוֹ<sup>43</sup> : צַעֲקָנָה<sup>63</sup> בְּנוֹת<sup>64</sup>  
 רָבָה<sup>65</sup> חֲגִרְנָה<sup>66</sup> שָׁקִים<sup>67</sup> : זֹאת הָעִיר<sup>68</sup> הָעֲלִיזָה<sup>69</sup> הַיּוֹשֶׁבֶת<sup>4</sup>  
 לְבִטָּחָה<sup>70</sup> : פָּקַד עֲוֹנֶךָ<sup>71</sup> בַּת אֶדוֹם<sup>72</sup> : וּמִלְּקוֹחַ<sup>73</sup> עָרִיץ<sup>74</sup> יִמְלֹט<sup>75</sup>  
 לְבָשִׁי<sup>76</sup> עֹז<sup>77</sup> זְרוּעַ<sup>78</sup> יְיָ : הֵן<sup>79</sup> בַּעֲזֹנְתֵיכֶם<sup>71</sup> נִמְכַּרְתֶּם<sup>80</sup>

<sup>25</sup> *Hiph.* to destroy. <sup>26</sup> remnant, remnant of. <sup>27</sup> *Hiph.* to destroy (with perdition). <sup>28</sup> Jacob.\* <sup>29</sup> Tab. VII. <sup>30</sup> *שמע* to hear. <sup>31</sup> Tab. XIII. 1. <sup>32</sup> *ספר* *Pi.* to tell, recount. <sup>33</sup> a work. <sup>34</sup> *פעל* to work. <sup>35</sup> § 49 (1). <sup>36</sup> *פלא* *Niph.* to be wonderful (p.60, No.14), *Partic.* a wondrous work. <sup>37</sup> look ye. <sup>38</sup> a rock\* [supply "from which"]. <sup>39</sup> *חצב* *Pi.* to hew. <sup>40</sup> by myself. <sup>41</sup> *נשבע* *N.* to swear. <sup>42</sup> *מלל* *Pi.* to tell, speak of. <sup>43</sup> *גבורה* might.\* <sup>44</sup> His glory. <sup>45</sup> *הלל* *Pi.* to praise, *Hithp.* to glory [Dagesh Forte often dropped from the ל]. <sup>46</sup> Righteous. <sup>47</sup> *נשאר* *Niph.* to remain, to be left. <sup>48</sup> a remnant (that escapes). <sup>49</sup> in Egypt. <sup>50</sup> *שכל* *Hiph.* to regard. <sup>51</sup> *אמר* to say. <sup>52</sup> *אויב* to be hostile. *Partic.* an enemy. <sup>53</sup> *רדף* to pursue. <sup>54</sup> I will overtake. <sup>55</sup> *חלק* *Pi.* to divide, <sup>56</sup> spoil. <sup>57</sup> *נשף* to blow. <sup>58</sup> *רוח* Spirit (also wind)\*. <sup>59</sup> *צלל* to sink [ל for לל, Pt. I. § 72 (β)]. <sup>60</sup> like the lead [§§ 6 (e.), 8 (a.)]. <sup>61</sup> grand (pl. m.). <sup>62</sup> the mighty one (m.). <sup>63</sup> *צעק* to cry out (in pain). <sup>64</sup> Tab. XIII. 5. <sup>65</sup> Rabbah. <sup>66</sup> *חגר* to gird on. <sup>67</sup> sackloth.\* <sup>68</sup> the city (f.). <sup>69</sup> the joyous (f.) <sup>70</sup> securely. <sup>71</sup> *עון* iniquity (§ 43). <sup>72</sup> Edom.\* <sup>73</sup> and the booty of. <sup>74</sup> a terrible one (m.). <sup>75</sup> *מלט* *N.* to be delivered. <sup>76</sup> *לבש* to put on (as clothing). <sup>77</sup> strength. <sup>78</sup> O arm of. <sup>79</sup> lo! <sup>80</sup> *מכר* to sell.

\* Words marked thus (\*) need not be given in the Notes again.

† See § 137 (1, Obs. β).

‡ See Tab. XIII. (Note §, a).

וּבְפִשְׁעֵיכֶם <sup>81</sup> שְׁלַחָה <sup>82</sup> אִמְכֶם <sup>83</sup> : דִּרְשׁוּ <sup>84</sup> יִי בְהַמְצֵאוֹ <sup>85</sup> : אֶתָּה  
 יִי אָבִינוּ <sup>86</sup> וְאַלְנוּ <sup>87</sup> מֵעוֹלָם <sup>88</sup> שְׁמֶךָ : הָרוּפָא <sup>89</sup> לְשִׁבּוּרֵי <sup>90</sup> לֵב <sup>91</sup> :  
 הוּא נִתֵּן <sup>92</sup> עַז <sup>93</sup> וְתַעֲצֹמוֹת <sup>94</sup> לָעַם בְּרוּךְ <sup>95</sup> אֱלֹהִים :

<sup>81</sup> פִּשַׁע (m.) a trespass, Tab. X. 2. <sup>82</sup> שְׁלַח to send, put forth, Pi. to send away. <sup>83</sup> your (m.) mother (אִם). <sup>84</sup> דִּרְשׁוּ to seek, search for. <sup>85</sup> מַצָּא to find. <sup>86</sup> לֵב to redeem, Partic. Redeemer. <sup>87</sup> from everlasting. <sup>88</sup> רָפָא to heal, Partic. Healer. <sup>89</sup> heart. <sup>90</sup> נָתַן to give. <sup>91</sup> and power. <sup>92</sup> בֵּרַךְ K. & Pi. to bless.

Obs. I.—The Negative Particles **לֹא** not, and **אַל** not, PRECEDE the Tense which is Negatively affected.

Obs. II.—**לֹא** with a Tense expresses an ordinary Negative; thus **לֹא עָמַד** he stood not, or did not stand, or has not stood, etc.; also,

Obs. III.—**לֹא** is used with a Future to express PROHIBITION as in **לֹא תִגְנוֹב** thou shalt not steal, **לֹא יִמְשֹׁל** he shall not rule, etc.; but

Obs. IV.—**אַל** with a Future expresses the DEPRECATIVE ‘do not,’ ‘let him not,’ as **אַל תִּדְבֹּר** (Is. xxxvi. 11) do not speak, **אַל יִדְבֹּר** (Ex. xx. 19) let him not speak, etc.

Obs. V.—Never use a Hebrew Imperative with a Negative Particle (cp. IV.).

Obs. VI.—The prefix **ל** is to be used generally for *to*,—unless **אַל**, or some other word, be given,—in these Exercises. Also,

Obs. VII.—Personal Pronouns are to be expressed in the Hebrew, if not connected by (•) with the next word in the English.

Obs. VIII.—The Interrogative **ה** (§ 7) is to be prefixed to the *first word* of the Interrogative sentence, as in **הֲלֹא דִּבַּרְתִּי** spake I not [to thee, saying, etc.?] Nu. xxiii. 26; **הֲעַל אֵלֶּה לֹא אֶפְקֹד** for these things shall I not visit? Jer. v. 29.

Obs. IX.—For expressing what *has been and still is going on*, use the PAST Tense.

Obs. X.—For expressing what is *not only going on now but also is expected to go on*, use the FUTURE Tense.

Obs. XI.—“LET him do,” “LET her do, etc., are expressed by the FUTURE, “He, she, etc., SHALL (or WILL, do).”

## EXERCISE XXI.

[\* \* See 'Glossary,' for words not in the Notes.]

*(To be translated into Hebrew. § 11, ζ—μ.)*

Ye (*m.*) observed.<sup>1</sup> Thou (*f.*) hast-observed.<sup>1</sup> They (*f.*) have-observed.<sup>1</sup> We observed.<sup>1</sup> Observe-ye (*f.*). She shall observe.<sup>2</sup> They (*m.*) will-observe.<sup>2</sup> Ye (*f.*) will-observe. Observe-thou (*f.*) this-thing (*f.*) [§ 96 (i.)]. Thou (*f.*) shalt not observe<sup>2</sup> [Obs. III. above]. Did-she-not-observe [Heb., *Whether-not observed* <sup>1</sup>-*she*] the matter<sup>3</sup>? If [Vocab. I. (2)] ye (*m.*)-have not observed, observe-ye now.<sup>4</sup>

Thou (*m.*) hast not kept<sup>1</sup> the covenant<sup>5</sup> of thy God. They (*m.*) kept<sup>1</sup> His testimonies.<sup>6</sup> Keep-ye (*m.*) My commandments.<sup>7</sup> We will-keep Thy (*m.*) commandments.<sup>7</sup> I kept Thy (*m.*) ordinances.<sup>8</sup> In-order-that<sup>9</sup> I-might-keep<sup>2</sup> Thy (*m.*) word.<sup>8</sup> The Preserver<sup>10</sup> of Israel.<sup>11</sup> Thy (*m.*) visitation<sup>12</sup> hath-preserved<sup>1</sup> my spirit.<sup>13</sup> The-LORD<sup>14</sup> is thy (*m.*) Preserver.<sup>10</sup> HE-will-preserve<sup>2</sup> thy (*m.*) soul.<sup>16</sup>

## EXERCISE XXII.

*(To be translated into Hebrew. § 11, ζ—μ.)*

Thou (*m.*) shalt not come-near<sup>16</sup> [Obs. III., p. 93] to<sup>17</sup> them (*m.*). And a stranger<sup>18</sup> shall not come-near<sup>16</sup> [Obs. II.] unto<sup>17</sup> you (*m.*). Come-ye (*m.*)-near<sup>16</sup> to Me. Fearers<sup>19</sup> of THE-LORD,<sup>14</sup> trust-ye<sup>20</sup> (*m.*) in THE-LORD.<sup>14</sup> Who among<sup>21</sup> you (*m.*) is a fearer<sup>19</sup> of THE-LORD?, —... let-him-trust<sup>20</sup>

<sup>1</sup> Past *Kal* of שָׁמַר. <sup>2</sup> Fut. *Kal* of שָׁמַר. Fut. (—) [p. 85 (†)]. <sup>3</sup> דָּבָר. <sup>4</sup> עָתָה. <sup>5</sup> בְּרִית. <sup>6</sup> p. 45 (\*). <sup>7</sup> מִצְוָה, pl. מִצְוֹת. <sup>8</sup> מִקְוִיִּים (pl.). <sup>9</sup> לָמַעַן. <sup>10</sup> Partic. (1) *K.* of שָׁמַר [§ 140 (δ., iv), and § 139 (β., N.B. 2)]. <sup>11</sup> p. 91 (16). <sup>12</sup> בִּקְרָה. <sup>13</sup> § 74 (a). <sup>14</sup> [Thus the E.V. for THE NAME given in Pt. I. § 79 (2).] <sup>15</sup> נָפֵשׁ comp. Tab. X. 1 (for the Sing.). <sup>16</sup> קָרַב Fut. (—) [141 (a, §)]. <sup>17</sup> אֶל. <sup>18</sup> זָר. <sup>19</sup> יִרְאָה (i. c. יִרְאָה s. m. & יִרְאִי pl. m.). <sup>20</sup> בָּטַח Fut. (—). <sup>21</sup> ב.



[Obs. XI.] in The Name<sup>22</sup> of THE-LORD<sup>14</sup> and lean<sup>23</sup> on<sup>21</sup> his GOD. Cast-ye<sup>24</sup> (*m.*) him into<sup>17</sup> this pit.<sup>25</sup> Only<sup>26</sup> [as regards] the throne<sup>27</sup> will-I-be-greater-than-thou (Hebr., *Will-I-be-great<sup>28</sup> from thee* (*m.*), cp. § 82. i.). His little<sup>29</sup> brother<sup>30</sup> [§ 81 (3)] shall-be-greater than-he. Over<sup>31</sup> Edom will-I-fling<sup>24</sup> my shoe.<sup>32</sup> They (*m.*)- shall-fling<sup>24</sup> each-one<sup>33</sup> his stone.<sup>34</sup> Thou (*m.*)-hast-been flung<sup>35</sup> from thy grave.<sup>36</sup> Upon<sup>31</sup> THEE (*m.*) have-I-been-flung.<sup>35</sup> Into<sup>21</sup> Thy (*m.*) Hand [§ 46 (*α*, 1)] will-I-commend<sup>37</sup> my spirit.<sup>13</sup>

### EXERCISE XXIII.

(To be translated into Hebrew. § 11, ζ—μ.)

My GOD be-not-far<sup>38</sup> [Obs. IV.] from me. I-am-weary<sup>39</sup> [Obs. IX.] in my groaning.<sup>40</sup> How-long<sup>41</sup> wilt-Thou-hide<sup>42</sup> Thy face<sup>43</sup> from me? Hear-Thou<sup>44</sup> my prayer.<sup>45</sup> All<sup>46</sup> the day<sup>47</sup> my disgrace<sup>48</sup> is before<sup>49</sup> me. Fallen-hath<sup>50</sup> the crown<sup>51</sup> of our head.<sup>52</sup> Many-and-mighty-are<sup>53</sup> [Obs. IX.] my destroyers,<sup>54</sup> my enemies<sup>55</sup> for-naught (Hebr., *a lie*<sup>56</sup>). Thou-hast-made-men-to-ride (Hebr., *Thou-hast-caused-to-ride*<sup>57</sup> *weak-man*<sup>58</sup>) over (?) our head.<sup>52</sup>

Athirst-is<sup>59</sup> [Obs. IX.] my soul<sup>15</sup> for GOD. For<sup>60</sup> Thou [art] the GOD of my-Might,<sup>61</sup>...; why<sup>62</sup> in-mourning-garb<sup>63</sup> should-I-have-so-to-go<sup>64</sup> amid<sup>21</sup> an enemy's<sup>55</sup> oppression?<sup>65</sup> Thou-wilt-destroy<sup>66</sup> the talkers<sup>67</sup> of falsehood.<sup>68</sup> Vanity<sup>69</sup> they (*m.*)-

<sup>22</sup> Voc. I. 18. <sup>23</sup> שֶׁן Niph. <sup>24</sup> שָׁלַךְ Hiph. <sup>25</sup> בּוֹר (*m.*). <sup>26</sup> רַק. <sup>27</sup> כְּפֶסֶס.  
<sup>28</sup> גָּדַל Fut. (—). <sup>29</sup> קָטָן. <sup>30</sup> Tab. XIII. (2). <sup>31</sup> עַל. <sup>32</sup> נָעַל. <sup>33</sup> אִישׁ.  
<sup>34</sup> אָבָן Tab. X. (1). <sup>35</sup> שָׁלַךְ Hoph. <sup>36</sup> קָבַר Tab. X. (2). <sup>37</sup> פָּקַד Hiph.  
<sup>38</sup> רָחַק Fut. (—). <sup>39</sup> יָגַע. <sup>40</sup> אֲנַחָה w. aff. אֲנַחְתִּי (§ 59). <sup>41</sup> עַד אָנָּה. <sup>42</sup> סָתַר Hiph.  
<sup>43</sup> Exerc. XIV (19). <sup>44</sup> שָׁמַע Fut. (—). <sup>45</sup> תַּפְּלָה. <sup>46</sup> כָּל-כָּל. <sup>47</sup> יוֹם.  
<sup>48</sup> כְּלָמָה. <sup>49</sup> נָגַד § 62 (iii.). <sup>50</sup> נָפַל. <sup>51</sup> עֲמַרְתָּ (*f.*). <sup>52</sup> רָאִישׁ. <sup>53</sup> עֲצָם. <sup>54</sup> צִמָּת.  
<sup>55</sup> Partic. Hiph. <sup>56</sup> Exerc. XX (32). <sup>57</sup> שָׁקַר. <sup>58</sup> רָכַב Hiph. <sup>59</sup> אֲנִישׁ.  
<sup>60</sup> צָמָא Past K. <sup>61</sup> בִּי. <sup>62</sup> מָעֵי. <sup>63</sup> לָמָה. <sup>64</sup> קָדַר. <sup>65</sup> Fut. Hithp. of הָלַךְ.  
<sup>66</sup> לַחֵץ. <sup>67</sup> אָבַר Pr.él. <sup>68</sup> pl. *m.* 'i. c.' of דִּבֵּר (§ 139, β.). <sup>69</sup> בָּזָב. <sup>70</sup> שָׁוָא.



will-be-speaking,<sup>70</sup> each-one<sup>33</sup> with<sup>71</sup> his fellow.<sup>72</sup> Thou-hast-destroyed<sup>86</sup> a-wicked-one.<sup>73</sup> And [as for] transgressors<sup>74</sup> they (m.)-have-perished<sup>75</sup> together.<sup>76</sup> For<sup>60</sup> not<sup>77</sup> a God<sup>78</sup> taking-pleasure-in<sup>79</sup> wickedness<sup>80</sup> [art] THOU. And they-shall-trust<sup>20</sup> (m.) in THEE, that-know<sup>81</sup> Thy Name;<sup>22</sup> for<sup>60</sup> THOU-hast not forsaken<sup>82</sup> [Obs. II.] those-that-seek-to-Thee<sup>83</sup> [O] LORD.

For-ever<sup>84</sup> shall-they (m.)-sing-gladly<sup>85</sup> [Table XIV. Note (c.)]. Of<sup>21</sup> The Name<sup>22</sup> of our God we-will-make-mention.<sup>86</sup> For<sup>60</sup> exalted<sup>87</sup> (m.) [is] His Name<sup>22</sup> alone.<sup>88</sup> And [to be] praised<sup>89</sup> exceedingly.<sup>90</sup> [WHO] maketh-great<sup>91</sup> the salvation<sup>92</sup> [Plu.] of His King.<sup>93</sup> Blessed<sup>94</sup> [is] the man<sup>95</sup> who will-trust<sup>20</sup> in The-LORD. For<sup>60</sup> Thou [expressed] wilt-bless<sup>96</sup> a righteous-one.<sup>97</sup> [As for] those (m.)-planted<sup>98</sup> in the house of the-LORD, in the courts<sup>99</sup> of our God shall-they-flourish.<sup>100</sup> As a tree<sup>101</sup> planted<sup>98</sup> by<sup>102</sup> rivers<sup>103</sup> of water.

I-will-hymn<sup>104</sup> Thy Name,<sup>22</sup> [O Thou] Most-High.<sup>105</sup> Sing-ye (m.)-hymns<sup>104</sup> to The-LORD [Who] dwelleth<sup>106</sup> in Zion. We-will-sing-gladly<sup>85</sup> [w. ה, § 144 (β.)] through<sup>21</sup> Thy salvation<sup>92</sup>; yea (ו) in The Name<sup>22</sup> of our God will-we-triumph.<sup>107</sup> In The-LORD my-soul-shall-glory (Hebr., *shall-glory*<sup>108</sup> *my soul*). Hallelujah.<sup>109</sup> [O] my soul praise-thou<sup>110</sup> The-LORD.

<sup>70</sup> רַבֵּר *Pr-él*. <sup>71</sup> Tab. III. (2). <sup>72</sup> רַע w. the aff. הִו־, Tab. VIII. [See also § 74 (a)]. <sup>73</sup> רָשָׁע. <sup>74</sup> פֹּשְׁעִי Partic. (1) *Kal*, pl. m. [§ 139 (γ, 1)]. <sup>75</sup> נִשְׁמַר *Niph*. <sup>76</sup> יִחָדְדוּ. <sup>77</sup> לֹא. <sup>78</sup> אֵל. <sup>79</sup> חַפֵּץ Partic. of the form mentioned in § 139 (δ, iii.). <sup>80</sup> רָשָׁע. <sup>81</sup> יָדַע Partic. (1) *K*, pl. m. 'i. c.' <sup>82</sup> עֹב. <sup>83</sup> דִּרְשִׁיךָ. <sup>84</sup> לְעוֹלָם. <sup>85</sup> רָשָׁע. <sup>86</sup> פִּי-אֵל. <sup>87</sup> זָכַר *Hiph*. <sup>88</sup> שָׁנַב *Niph*. <sup>89</sup> לְבָדוֹ. <sup>90</sup> הָלַל Partic. *Pū-āl*. <sup>91</sup> מְאֹד. <sup>92</sup> גִּדַּל Partic. *Hiph*. <sup>93</sup> יִשְׁעָה. <sup>94</sup> Tab. X. (1). <sup>95</sup> בָּרַךְ Partic. (2) *Kal* [§ 139 (γ, 2)]. <sup>96</sup> גִּבֹּר. <sup>97</sup> בָּרַךְ *Pr-él*. (Compensation to be made for the Dagesh F.). <sup>98</sup> שָׁתַל Partic. (2) *Kal*. <sup>99</sup> חֲצֵרוֹת [the ׀ dropped 'i. c.', § 56 (i.)]. <sup>100</sup> פָּרַח *Hiph*. <sup>101</sup> עֵץ (m.). <sup>102</sup> עַל. <sup>103</sup> פְּלִיגָה a river [Tab. X. (1)]. <sup>104</sup> זָמַר *Pr-él*. <sup>105</sup> עָלִיּוֹן. <sup>106</sup> יָשַׁב Partic. (1) *K*. <sup>107</sup> הִנֵּל Fut. (׀). <sup>108</sup> הָלַל *Hithpā-él*. <sup>109</sup> יְהִי preceded by 2 pl. m. Imp. of (110). <sup>110</sup> הָלַל *Pr-él* [p. 92 (45)].

## SECTION XII.

VERBS (*continued*). — CERTAIN USAGES.

148. As said above (§ 123), there are only two Tenses in Hebrew. These two are the only Tense-forms for expressing such various modifications as "*had*," or "*may*," or "*might*," or "*should*," or "*would*," or "*may have*," *might have*," etc. Also there are no 'Auxiliary' Verbs. From among the somewhat multitudinous forms of modern expression by which one of these old Tenses may be rendered, very great care is sometimes required for selecting that particular one which is *the* one for bringing out (so far as may be possible) the sense of the original passage. Through neglecting to observe the underlying thought of such a passage, a wrong Mood, or a wrong Auxiliary Verb, may give a wrong turn and lead to an altogether wrong view of the passage. And careful attention to the 'Mood of Thought' (if one may say so) not seldom furnishes a very useful clue, by the help of which the intricacies of some very difficult passages may be safely tracked.

149. Again, the SUBORDINATION of Time and Mode of Action is sometimes marked with great accuracy and nicety by the use of different Tense-forms.

[Through neglecting to attend to this, or through mistakes respecting it, some Moderns have succeeded in introducing much strange confusion and misapprehension with regard to the usage of the Hebrew Tenses. The leading principle has often been quite lost sight of. Some have fixed their attention on *one set* of the usages of a Tense, some on another; and so one-and-the-same Tense has been called by some a '*Present*,' by others an '*Imperfect*,' by others an '*Aorist*,' etc. It is amusing to see how happy some appear to be when, not content with an '*Indefinite*' name, they succeed in giving an indefinite rendering. To be sure, this seems to betoken too often the absence of definite notions about any Meaning to be conveyed by such a rendering.

Controversy, however, would be out of place here. This only shall be said now:—]

150. (1) It is surely not unreasonable that in a Language which has but two TENSES, these two should have reference to the TWO MAIN DIVISIONS OF TIME. We say MAIN divisions; for, such the 'FUTURE' and the 'PAST' are: the 'PRESENT' is (strictly) but an everchanging instant—a connecting *link between* 'the Future' and 'the Past.'\*

(2) Such is not at all unlikely to be the case in the language of a people who were looking forwards from a great Past of Wonders to a Future (in store,—reserved,—prepared) of Good and of Glory such as "eye hath not seen, nor ear heard,"—and who recognised their 'Present' as transitory.

(3) Moreover, the usage of the Language is found to be in accordance with this:—as we hope to shew in the proper place.

151. This, too, ought not to be lost sight of, viz. that—There is a MODE OF RECKONING Past and Future, which is different† from that which may perhaps seem to us to be the only natural one, so long as we refer all to ourselves—as if each one were the Centre of all Time and Space. Familiarity with that which is strange to us—quite foreign, even, to our modes of thought,—can only be acquired after some time, and from much experience of the usage which is thus strange. It would be unwise, therefore, to attempt to enter further into this matter just now. Perhaps we have anticipated too much in venturing to allude to it as we have done.

\* What is often called "the Present Time" consists really of an undefined portion of Past and Future Time, gathered about the instant Present. Some interesting remarks on the 'Tenses' will appear in Dr. Chance's 'Notes on Job,' pp. 543 & 544.

† Consequent, to some extent, on what was said at the opening of § 9 (d.).

152. Speaking generally, it may be said that, in Hebrew,

(I.) (*α*.) the Past Tense and the Future Tense, respectively, are used with reference to Action *before*, and *after*, some implied POINT OF TIME, which is

(*β*.) to be looked out for, and may be recognised by means of due consideration of what is being spoken about, but

(*γ*.) which may *or may not* be the ‘Present’ of a speaker, or narrator;

(II.) (*α*.) such modifications of PAST-Action (and *Contingent-Past* Action) as we can express by means of *did*, *was*, *were*, *have*, *had*, *may have*, *might have*, *would have*, etc., are all expressed by the Hebrew PAST-TENSE;

(*β*.) such modifications of FUTURE-Action (and *Subsequent*, and *Conditional*, and *Dependent* Future-Action) as we can express by means of *will*, *shall*, and *may*, *might*, *should*, *would*, etc., are all expressed by the Hebrew FUTURE-TENSE;

(III.) (*α*.) that which *has been*, and *is still going on*, is expressed by the Hebrew PAST-TENSE; and

(*β*.) that which *is now going on*, and *is expected to go on in future*, is expressed by the Hebrew FUTURE TENSE.

[Obs. An *Indefinite* Tense, or Mode of Expression, in a Modern Language, may (by reason of *its* indefiniteness) be often\* used perhaps in rendering a Tense of an ancient Language. It does not follow that the Tense of an ancient Language is Indefinite.]

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\* But also, very often, such an indefinite expression cannot fairly be used for the Hebrew Tense without great loss of meaning; and sometimes could not be used at all.



(IV.) The SEQUENCE and CON-SEQUENCE of Actions and Events is sometimes marked by a simple use of the Hebrew Past and Future Tenses, where we (in English) require a different mode of expression. But in order to bring out the point of the Hebrew expression, so far as this is at all possible sometimes in English, either some Particle must be introduced, or a Periphrasis must be adopted, which contrasts unfavourably with the terse, simple elegance of the Original.

[Obs. (α.) Some may prefer to regard this as a deduction from (I.),—as is

(β.) the use of a Hebrew Future-Tense sometimes after certain Particles of Time, to be mentioned hereafter.]

153. The Principles thus stated will receive illustration as we proceed. We must be content with the bare statement of them at present, and now pass on to the following important Rules.

154. Rule I. A PAST-Tense, with the prefix י\* of § 3, often occurs where the most natural English rendering is by means of a FUTURE or some oblique form of expression. This is said to be a 'Past with י CONVERSIVE.' Thus, for example, from נתַן *he gave*, we have וְנָתַן *and he shall give* [or *make*, as in E.V.] Ez. xxvi. 8; from שָׁפַךְ *he poured-out*, וְשָׁפַךְ *and he shall pour-out*, [or *cast*, as in E.V. (*ib.*)], and, *he shall even pour-out*, Lev. xvii. 13. So וְשָׁפְכוּ *and they shall pour-out*, Lev. xiv. 41, etc.

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\* In any one of its many values *and, even, that*, etc. This י is, of course, subject to the same changes of punctuation here as in § 3. [See more in § 155.]



Rule II. This prefix ׀ before a FUTURE-Tense is simply CONJUNCTIVE, as in § 3,—the Future-Tense being unaffected by it; e.g., וַיִּפְקֹד and he shall (or will) visit, וַתִּקְרַב and she shall (or will) approach, etc. But,

Rule III. a FUTURE-Tense with the prefix ׀ followed by Dagesh F., is rendered as a PAST, with and (or some other value of the ׀ of § 3), and is said to be a 'Future with ׀ CONVERSIVE.' Thus, for example, from יִשְׁפֹּךְ he will pour-out, וַיִּשְׁפֹּךְ and he poured-out, 2 S. xx. 10. So, from תִּקְרַב she shall draw near, וַתִּקְרַב and she drew near, Esth. v. 2; etc. But,

Obs. (1) the א, of 1 Sing. Fut., requires this ׀ to have ֿ (instead of the ֿ),—in order to compensate for the Dag. F. which א does not receive [cp. § 6 (b.)]. Thus, from אֶפְקֹד I will visit, וְאֶפְקֹד and I visited, etc.

(2) The Dag. F., belonging to this prefix, is NOT given to ׀ (i.e. a ׀ which has ֿ). Thus, וַיִּדְבֵּר and he spake, וַיִּדְבְּרוּ and they (m.) spake, etc.

155. As need scarcely be said,

(a) the prefix ׀ of Rules I. & II. (in § 154) is subject to the same changes of punctuation as in § 3; viz.,

(b) before a word which (when without the prefix) begins with ׀, we have ׀, as in וַיִּשְׁבְּתֶם and ye (m.) shall dwell, Lev. xxv. 18 (from שְׁבַתֶּם, Rule I.); וַיִּלְמֹד and He will teach, Ps. xxv. 9 (from יִלְמֹד He will teach, Rule II.); etc.

(c) i. before any other letter with ֿ, we have ׀ as in וַיִּלְקַחְתֶּם and ye (m.) shall take, וַיִּטְבַּלְתֶּם and ye (m.) shall dip, Ex. xii. 22 (from לִקַּחְתֶּם, טָבַלְתֶּם); וַתַּחֲדֵשׁ and Thou wilt renew, Ps. civ. 30 (from תַּחֲדִישׁ); etc.

ii. also ׀ (not ׀) before ב, or מ, or פ, even when having a Vowel; thus, וַיִּבְאֵשׁ and it [viz., the river] shall stink, Ex. vii. 18; וַיִּמְחֵץ and he shall smite Nu. xxiv. 17; וַיִּפְחֹד and he shall fear, Is. xix. 16; etc.

(d) before any one of the letters א ה ח ע with a Compound

Shva, the ם takes a ‘Slight’-vowel agreeing therewith; as in *וְעִבְדְּתֶם* and *ye (m.) shall serve*, Ex. xxiii. 25; *וְאַהֲבֶתֶם* and *ye (m.) shall love*, D. x. 19; *וְאָרַבְר* and *I will speak*, Ez. ii. 1, etc.

[156. Our avowed endeavour being to familiarise the student with facts and usages of the Language, rather than with speculations regarding them, we hardly venture to say what may, however, be allowed perhaps just in passing, viz. that

(1) careful attention to the Sequence of Events and Actions spoken of (or merely understood, it may be) in connection with a Past with ם, as in Rule I., enables us sometimes to perceive what may be termed a “Relative Past and Future,” which accounts (possibly) for some Past-Tense forms so employed. Some of the instances above cited may be so explained, we think, in accordance with principles stated in §§ 151, 152. But, of course, one may easily deceive oneself in such Speculations. We ought to add, that

(2) sometimes a Future form of expression is not wanted in English,—the due Subordination of clauses being marked by means of some introduced Conjunctions, etc. And, moreover, that

(3) there are instances of ם before a Past Tense which do not fall under Rule I., inasmuch as the most natural rendering is by means of a *Past-Tense* rather than a Future. In several of such instances a possible rendering (although not, superficially, the most natural one) might be offered, in accordance with what was said above in (1), which would favour the extension of Rule I., so as to embrace these instances also. For practical purposes, the Student had better take the prefix ם before a Past Tense to be *Conversive*, generally. The matter must be treated of more fully in the Syntax.

(4) We have a theory with regard to the prefix of Rule III. But this, too, had better be deferred at present.]

157. It will be found practically useful to have the following brief statement of some of the above and other Usages, to which we may refer as occasion may arise;

(α.) the ‘Pluperfect’ “*had*” is expressed in Hebrew by the ordinary Past Tense (§ 148);

(β.) the Hebrew Past is used also for expressing (1) “*I would have done so and so*,” (2) “*Had I done so and so, then...*,” and such like; [see also § 152].

(γ.) The Future is sometimes used for (1) “*I should, or would, etc., do* ;” (2) “*Should I do so and so, then...*,” and such like; [see also Obs. X., XI., p. 93];

- (δ.) also, sometimes, where we must say “*then* so and so TOOK PLACE,” or some such an expression,—Cp. § 151.
- (ε.) The Future, with the prefix ׀ followed by *Dagesh F.*, is used just like a Past,\* in any of the senses of the Past; and
- (ζ.) the Past with the prefix of § 3 [*i.e.* ׀, etc.] may practically be used as a Future,\* in any of the senses of the Future. Further,

158. there being only Second Persons in the Hebrew Imperative, the 3<sup>rd</sup> and 1<sup>st</sup> Person Imperative [as sometimes reckoned,—*i.e.*, “*Let him do so and so*,” “*Let me...*”] are expressed in Hebrew by the 3<sup>rd</sup> and 1<sup>st</sup> Persons Future. Moreover

159. the *Negative Imperative* is in Hebrew expressed by a Future PRECEDED by a Negative Particle; thus, אַל תִּשְׁלַח Put not forth [thy hand], Gen. xxii. 12. So, וְאַל תִּשְׁמְעוּ † and hearken ye not, 2 K. xviii. 32; וְאַל יִשְׂמְחוּ and let them (*m.*) not rejoice, Ps. xxxv. 24. See also Obs. IV., p. 93. And,

N.B.—the Hebrew Imperative must never be used with a Negative Particle. Also

[(1) The “*thou shalt not*,” such as in Exod. xx. 13—17, has לֹא rather than אַל. (Cp. Obs. III., p. 93.) And so, of course, “*Ye shall not*,” as in לֹא תִכְרְתוּ ye (*m.*) shall not make a covenant Ju. ii. 2, etc.;

(2) the Particles אַל and לֹא are NOT LIMITED TO the uses here mentioned. Other uses of them will be found elsewhere.

(3) The Hebrew Imperative is sometimes used where we want an Indicative in English.]

\* With *and*, *even*, *that*, or some other value of ׀. See Examples in Exercise XXIV., etc.

† וְאַל לִעַד may be rendered sometimes—*neither* (or *nor*) as in E.V. of וְאַל לִעַד neither remember iniquity for ever, Is. lxiv. 8, where the position of לִעַד marks emphasis on the *for ever*, “and do not FOR EVER remember iniquity.”

160. When a Past-Tense form which has the Accent on the Penultima receives the prefix ׀, the Accent (if not a Pause-Accent) is generally thrown forwards to the final syllable; thus, שָׁמַרְתָּ 2 s. m. gives וְשָׁמַרְתָּ [and so מָלַכְתָּ, וְיָמְלִיכְתָּ, 1 a. gives וְכִתְבְּתִי, וְהִבְדִּילָהּ 3 s. f. (Hiph.) gives וְהִבְדִּילָהּ, etc. But,

- (1) except the 1 Plu.;—in this the Accent remains on the Penultima, as in וְלִקְחָנִי;—also,
- (2) except, sometimes, cases such as in § 46 of Pt. I.; thus, וְיִשְׁבֹּתָ בָּהּ : D. xxvi. 1; and
- (3) except some Verbs of the Classes in Sects. XIX., XX., and a few others to be mentioned hereafter.

161. Obs. (1) the Past with its ׀ Convers., and (2) the Future with its ׀ Convers., always precede their Subject (when this is expressed in direct connection therewith); thus, וַיֵּדְעוּ מִצְרַיִם and [the] Egyptians shall know Ex. vii. 5, וַיִּפְקֹד דָּוִד\* and David reviewed (lit., visited) the people that were with him 2 S. xviii. 1, וַיִּשְׁלַח דָּוִד and David sent-forth (ib. 2), וְנִתְּשָׁלַח אִשָּׁה אַחַת and a certain woman cast Ju. ix. 53, etc. Also (3) the Object may come between the Verb and the Subject; thus, וַיִּפְקֹד אֹתָם מֹשֶׁה and Moses reviewed them Nu. iii. 16.

162. Besides the few usages referred to in the Section above, there are many others which must be reserved at present. The following may be added here in Notes.

(a.) Verbs 'Fut.(—)' are often said to be 'Intransitive,'† and most of them are so; thus, יִגְדֹּל he will be great, יִשְׁפָּכַּ he will lie down, etc. Also,

(b.) some Roots have both the 'Fut.(—)' and 'Fut.(—)' forms, (i.) sometimes in the same sense [thus, בָּנָה, to deal treacherously, has the 'Fut.(—)' form three times and the 'Fut.(—)' form only once; שָׁבַת, to rest, stop, cease, has the 'Fut.(—)' form nine times and the 'Fut.(—)' form twice]; and (ii.) sometimes in different senses [thus, קָצַר, in the sense of 'harvesting,' etc., has the 'Fut.(—)' form ten times, and in the sense of 'being short,' has the 'Fut.(—)' form six times and the 'Fut.(—)' form once; חָרַב, in the sense of 'being dry,' 'lying waste,' has the (—) form ten times in the Fut. and once in Imper.,§ and in the sense of 'laying waste,'|| has the (—) form once in Imper.]. And,

(c.) the 'Fut.(—)' form sometimes has an Object; as וַיִּפְּשֹׁט 1 S. xix. 24, and he stripped-off [his clothes (E.V.)].¶ \*\* But,

N.B.—some of the forms referred to in (b.), (c.), cannot be understood by the Student at present.

\* See § 162 (e, i.).

† See § 162 (e, ii.).

‡ Also the 'Verbs ו' and 'Verbs ע' [§ 138 (A) (iv. 2, 3)].

§ The Imper. has generally — for Verbs 'Fut.(—)' and — for Verbs 'Fut.(—)'. Cp. § 142.

|| This may be supposed to be a 'Transitive' sense corresponding to the other.

¶ The (—) form in the same sense occurs in Ez. xxvi. 16 [פִּשְׁטָנוּ], see § 165 (II., 1)].

\*\* The (—) form in Is. ix. 19 (in the sense of 'cutting,' E.V. margin, v. 20) has not an Object expressed, but only implied, as in 1 K. iii. 26.



- (*d*.) (i.) A Tense generally precedes its Subject (when this is expressed in direct connection with it, cp. (*e*.) of § 11), unless
- (ii.) there be some Emphasis on the Subject; thus, *כֹּה דִּבֶּר אֵלַי הָאִישׁ* *thus spake the man unto me*, Gen. xxiv. 30, and “the place *אֲשֶׁר דִּבֶּר* *where* (§ 30) *GOD spake with him*,” Gen. xxxv. 15,—but, *אֱלֹהִים דִּבֶּר בְּקֹדֶשׁוֹ* *GOD hath spoken in His Holiness*, Ps. lx. 8. Cp. also *יָדַע שׁוֹר קִנְיָהּ* *an ox knoweth his owner*, with the *יִשְׂרָאֵל לֹא יָדַע* *Israel doth not know*, etc., Is. i. 3, where for Antithesis there is Emphasis on “*Israel*,” and so on “*My people*” following it. Also cp. Is. xvi. 13, 14; xx. 2; xxvii. 12, etc., with Is. i. 2, 20; xxi. 17; xxiv. 3; xl. 5, etc. But,
- (iii.) the Interrogative *מִי* *who?* always precedes its Verb.
- (*e*.) It is the RULE to have [see also, more fully, p. 222.]—
- (i.) the *—* (rather than *י*) for the Fut. *Kal*, (*a*.) when with the prefix *י* Conversive, (*β*.) when with the Deprecative *לֹא*, (*γ*.) in the expression of a *positive wish* (i.e., as in *יִפְקֹד יְיָ* *Let the LORD, God of the spirits of all flesh, set*, etc. (Nu. xxvii. 16); also—
- (ii.) the *—* (rather than *י—*) for the Fut. *Hiph.* in the same three cases; thus, (*a*.) *וַיִּפְקֹד* *and he appointed*, 1 K. xi. 28; (*β*.) *וְאַל תַּסְתֵּר פְּנֶיךָ* *and hide not Thy Face*, Ps. lxi. 18; (*γ*.) *וַיִּפְקֹד* *and let him appoint*, Gen. xli. 34; but
- (iii.) N B.—except the 1 s. Fut. *Hiph.*,—in which either *—* (Pt. I., § 12) or *י—* is generally found; thus, *וַיִּשְׁלַח* D. ix. 21, *וַיִּמְלִיךְ* 1 S. xii. 1, *וַיִּצְחָק* Zech. xi. 8, *וַיִּשְׁלַח* *ib.* 13.
- (iv.) Some speak of the FUTURE FORMS WITH *ה* (§ 144) as the ‘Optative,’ because the Future is often used ‘Optatively’ with that *ה*. But, (1) it is unwise so to *limit* the ‘Future with *ה*’; for, (2) the *ה* is used sometimes where there is no ‘Optative’ force; and, (3) the Future is sometimes used ‘Optatively’ where there is no *ה*. See more of this in the Syntax.



## VOCABULARY II.

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| 1. אִי then.   | 4. בֵּן a son, Tab. XIII. 4.   | 7. פָּנִים (pl. Noun) a face, countenance. |
| 2. אִין (nothing), אִין there is not, Tab. XIII, Note (‡, δ.). | 5. זֶרַע (m.) seed, Tab. X. 1.   | 8. שֵׁר a prince, Plu. שָׂרִים.            |
| 3. אִישׁ a man, § 74 (l.).                                     | 6. עֵין (f.) an eye, i.c. עֵין, with aff. עֵינוּ, etc., Dual. עֵינִים. |  |

## EXERCISE XXIV.

(To be translated into English.)

\* \* For the plan of the Exercise see § 11 (α—ε).

N.B.—The ... below are put where a sentence is incomplete.

וַיִּדְבֹר יְיָ אֶל מֹשֶׁה בְּהַר סִינַי לֵאמֹר: דִּבְרֵי אֶל  
 בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם...: אִם בְּהִקְנִיתִי תִלְכוּ...  
 וְאִכְלֵתֶם<sup>9</sup> לַחֲמֶכֶם<sup>10</sup> לְשִׁבְעַ<sup>11</sup> וַיִּשְׁבַּתֶּם<sup>12</sup> בְּאַרְצְכֶם<sup>13</sup>: וַרְדֹּפְתֶם<sup>14</sup>  
 אֶת אֲבִיבֵיכֶם<sup>15</sup>...: וַרְדֹּפוּ<sup>16</sup> מִכֶּם חֲמִשָּׁה<sup>17</sup> מֵאָה<sup>18</sup>: וְהִתְהַלַּכְתִּי<sup>19</sup>  
 בְּתוֹכְכֶם<sup>20</sup>...: וְאִם לֹא תִשְׁמָעוּ<sup>21</sup> לִי... וְשִׁבַּרְתִּי<sup>22</sup> אֶת גְּאוֹן<sup>23</sup>  
 עַמְּכֶם<sup>24</sup>: וְהִשְׁלַחְתִּי<sup>25</sup> בְּכֶם<sup>26</sup> אֶת חֵית<sup>27</sup> הַשָּׂדֶה<sup>28</sup> וְשִׁבַּלְהָ<sup>29</sup>  
 אֶתְכֶם... וְהִמְעִיטָה<sup>30</sup> אֶתְכֶם: וְנִשְׁאַרְתֶּם<sup>31</sup> מִתִּי מִסֹּפֶר:

<sup>1</sup> דבר Pi. to speak. <sup>2</sup> Moses.\* <sup>3</sup> in the mountain of. <sup>4</sup> Sinai. <sup>5</sup> saying.  
<sup>6</sup> p. 92, No. 51. <sup>7</sup> in My statutes. <sup>8</sup> ye (m.) shall go. <sup>9</sup> אכל to eat (Pt. I., § 24).  
 Here ו = then. <sup>10</sup> לחם (m.) bread, Tab. X. (1). <sup>11</sup> abundantly. <sup>12</sup> p. 91, No. 4.  
<sup>13</sup> ארץ,\* p. 47, No. 5, Tabs. X. 1, XII. 1. <sup>14</sup> p. 92, No. 53. <sup>15</sup> p. 92, No. 52.  
<sup>16</sup> five. (This is the 'Subject' of the sentence, here.) <sup>17</sup> a hundred (the 'Object').  
<sup>18</sup> הֵךְ K., Pi., Hithp. to go, walk. <sup>19</sup> in your (m.) midst (i.e., in the midst of  
 you), fr. תָּנַךְ Tab. XIII. (‡, ε.). <sup>20</sup> p. 90, No. 4. <sup>21</sup> p. 91, No. 10. <sup>22</sup> the  
 pride of. <sup>23</sup> your (m.) strength. <sup>24</sup> שלח Hiph. to cause to send, to send.  
<sup>25</sup> ב against. <sup>26</sup> the beast of. <sup>27</sup> § 74 (b.). <sup>28</sup> שכל Pi. to bereave. <sup>29</sup> מעט Hiph.  
 to make few. <sup>30</sup> p. 92, No. 47. <sup>31</sup> (For this and the next word, see p. 56, Nos.

\* Words marked (\*) need not be given again in the Notes.

עֲזַבּוּנִי <sup>32</sup> וַיִּקְטְרוּ <sup>33</sup> לֵאלֹהִים <sup>34</sup> אַחֲרַיִם <sup>35</sup> : וַיַּחֲלֹלֵי <sup>36</sup> אֶת שֵׁם  
 קָדְשִׁי : וַיַּחֲלֵל <sup>36</sup> שָׂרֵי קֹדֶשׁ : וַיִּשְׁבְּעוּ <sup>37</sup> בְּלֹא † אֱלֹהִים † :  
 וְאֲנֹכִי הִסֵּתִי <sup>38</sup> אֶסְתִּיר <sup>38</sup> פָּנַי... : וּפָקַדְתִּי בְשִׁבְטִי <sup>39</sup> בַּשָּׁעַם : לֹא  
 אַחֲלֵל <sup>36</sup> בְּרִיתִי <sup>40</sup> : וּקְדַשְׁתִּי <sup>41</sup> אֶת שְׁמִי הַגָּדוֹל § : בְּךָ נִזְכִּיר <sup>42</sup>  
 שְׁמִי : וַיִּזְכְּרוּ <sup>42</sup> כִּי אֱלֹהִים צוּרִם : וְאֶזְכֹּר <sup>42</sup> אֶת בְּרִיתִי <sup>40</sup> :  
 וְאֶבְקֶשׁ <sup>43</sup> מֵהֶם אִישׁ : וְאִין דּוֹרֵשׁ <sup>44</sup> וְאִין מִבְּקֶשׁ <sup>45</sup> : הֲנִנִי <sup>45</sup>  
 בָּא <sup>48</sup> וְשִׁבְנִתִּי <sup>47</sup> בְּתוֹכָךְ || : וְקָרָאוּ <sup>48</sup> לְךָ עִיר <sup>49</sup> יְיָ : וַיִּנְקֹתָ <sup>50</sup>  
 חֶלֶב <sup>51</sup> גּוֹיִם : וְאֲנִי אֶסְבֹּל <sup>52</sup> וְאֶמְלֹט <sup>53</sup> : הֶקְצוֹר <sup>54</sup> קִצְרָה <sup>54</sup>  
 יָדִי <sup>55</sup> מִפְּדוּת <sup>56</sup> : אֲזִי תִפְקַחְנָה <sup>57</sup> עֵינֵי עוֹרִים <sup>58</sup> : אֲזִי יִדְלַג <sup>59</sup> בְּאֵיל <sup>60</sup>  
 פֶּסֶח <sup>61</sup> : וַיִּזְכֹּר <sup>42</sup> אֱלֹהִים אֶת בְּרִיתוֹ <sup>40</sup> : ...גִּאֲלָכֶם <sup>62</sup> קְדוֹשׁ <sup>63</sup>  
 יִשְׂרָאֵל : וַיִּלְבַּשׁ <sup>64</sup> בְּגָדֵי <sup>65</sup> נָקָם <sup>66</sup> תִּלְבַּשְׁתָּ <sup>67</sup> : אֵל תִּזְכְּרוּ <sup>42</sup>  
 רֵאשִׁנוֹת <sup>68</sup> : בֵּינִי יִצְדָּקוּ <sup>69</sup> וַיִּתְהַלֵּל <sup>70</sup> כָּל זֶרַע יִשְׂרָאֵל :

31, 32). <sup>32</sup> they forsook ME. <sup>33</sup> קטר *Pi.*, to offer incense. <sup>34</sup> to gods (p. 3, Note †). <sup>35</sup> אַחֲרִי another\* (*m.*). <sup>36</sup> חלל *Pi.*, to profane, break (a covenant).  
<sup>37</sup> p. 92, No. 41. <sup>38</sup> סתר *Hiph.*, to hide. <sup>39</sup> with a rod. <sup>40</sup> בְּרִית (*f.*) a cove-  
 nant. <sup>41</sup> קדש *Pi.*, to sanctify. <sup>42</sup> p. 91, No. 6. <sup>43</sup> בקש *Pi.*, to seek, enquire.  
 [Dagesh Forte is often dropped from the ק]. <sup>44</sup> דרש to search. <sup>45</sup> behold I.  
<sup>46</sup> [am] coming. <sup>47</sup> שכן to dwell. <sup>48</sup> קרא to call [often 'governs' a ל]. <sup>49</sup> a  
 city, city of. <sup>50</sup> ינק to suck. <sup>51</sup> the milk of. <sup>52</sup> סבל to bear. <sup>53</sup> מלט *Pi.*, to  
 deliver. <sup>54</sup> קצר to be short. <sup>55</sup> יד (*f.*) a hand, i.e., יד with aff. יָדוּ, etc., Dual  
 יָדִים, i.e. \*יָדֵי. <sup>56</sup> "that it cannot redeem," E.V., (*lit.*, from redemption)  
<sup>57</sup> פקח to open (eyes). <sup>58</sup> blind (men). <sup>59</sup> דלג *Pi.*, to leap. <sup>60</sup> like the hart.  
<sup>61</sup> a lame (man). <sup>62</sup> p. 93, No. 86 [§ 140 (δ., iii.)]. <sup>63</sup> The Holy ONE of.  
<sup>64</sup> p. 92, No. 76. <sup>65</sup> the garments of. <sup>66</sup> vengeance. <sup>67</sup> [as] clothing. <sup>68</sup> former  
 things (*f.*). <sup>69</sup> צדק to be righteous. <sup>70</sup> p. 92, No. 45.

\* Words marked (\*) need not be given again in the Notes.

† by [them that are] not.

‡ Vocab. I (1).

§ p. 60 (19).

|| From תִּנְיָק, see No. 19.

## EXERCISE XXV.

(To be translated into Hebrew, § 11, ζ—μ.).

And God heard\*<sup>1</sup> their groaning,<sup>2</sup> and God remembered\*<sup>3</sup> His Covenant.<sup>4</sup> Why<sup>5</sup> will the bush<sup>7</sup> not burn<sup>6</sup>? And Moses hid\*<sup>8</sup> his face.<sup>9</sup> And Aaron<sup>10</sup> spake\*<sup>11</sup> all<sup>12</sup> the words<sup>17</sup> which The LORD spake<sup>11</sup> to Moses. And I will take†<sup>14</sup> you (*m.*) to Me for a people,<sup>15</sup> and ye-shall-know†<sup>16</sup> that I The LORD [am] your God.

And Moses wrote\*<sup>17</sup> this Law.<sup>18</sup> In-order-that<sup>19</sup> they (*m.*)-may-hear<sup>1</sup> [Future Tense], and in-order-that<sup>19</sup> they (*m.*)-may-learn<sup>20</sup> [Future Tense], and-that<sup>21</sup> they-may-fear†<sup>22</sup>... and-that<sup>21</sup> they-may-observe†<sup>23</sup> to-do<sup>24</sup> all<sup>12</sup> the words<sup>13</sup> of this Law.<sup>18</sup> And Jeshurun<sup>25</sup> waxed-fat,\*<sup>26</sup> and kicked.\*<sup>27</sup> And they (*m.*)-forgot\*<sup>28</sup> His doings.<sup>29</sup> And they (*m.*)-spake\*<sup>11</sup> against<sup>30</sup> God. And HE-rained\*<sup>31</sup> upon them (*m.*) Manna.<sup>32</sup>

Hear-thou<sup>1</sup> (*m.*) [w. ה. § 141 (γ, 2)], My people, and I-will speak.<sup>11</sup> And I-will dwell†<sup>33</sup> in the midst<sup>34</sup> of Jerusalem,<sup>35</sup> and Jerusalem<sup>35</sup> shall-be-called†<sup>36</sup> the city<sup>37</sup> of the truth.<sup>38</sup> Let your (*m.*) hands<sup>39</sup> (*f.*) be-strong.<sup>40</sup> And proclaim-ye (Hebr. *cause-ye* (*m.*) to hear<sup>1</sup>) the sound<sup>41</sup> of His Praise.<sup>42</sup>

1 שמע (Fut. —). 2 נִאָקָה. 3 זָכַר (Fut. —). 4 בְּרִית. 5 מִדּוּעַ. 6 בַּעַר (Fut. —). Verb to precede Noun. 7 כִּנָּה. 8 סָתַר Hiph. 9 פָּנָיו, a Noun of Plural form. 10 אַהֲרֹן. 11 דִּבֶּר Pl. 12 כָּל. 13 Tab. IX. 14 לָקַח. 15 עָם. 16 יָדַע. 17 כָּתַב Fut. (—). 18 תּוֹרָה. 19 לַמַּעַן. 20 לָמַד. 21 וְ. 22 יָדָא. 23 שָׁמַר (Fut. —). 24 לַעֲשׂוֹת. 25 יִשְׂרָאֵל. 26 שָׁמַן (Fut. —). 27 בָּעַט (Fut. —). 28 שָׁכַח. 29 עֲלִילוֹת. 30 ב prefix. 31 מָטַר Hiph. 32 מִן. 33 שָׁכַן. 34 תָּעַר Tab. XIII. (ז, ט.). 35 יְרוּשָׁלַם (*f.*). 36 קָרָא Niph. 37 עִיר. 38 אֱמֶת. 39 יָד, Du. יָדַים. [See § 59 (δ.)]. 40 חָזַק (Fut. —). The ח has — and the prefixes have — in the Fut. Kal of this Verb; thus, יִחַזַּק, תִּחַזַּק, etc. See more in next Section. 41 קוֹל (i.e., the same) 42 תְּהַלֵּל. —\* Fut. with וְ Convers. † Past with וְ Convers.

SECOND PART  
OF THE  
EXERCISE-BOOK.





### SECTION XIII.

VERES.—VARIATIONS.

163. For Variations from Tab. XIV. in regard to some additional endings, see § 147; for י instead of יָה, see § 143.

There are some other important Variations:

## I. PAUSE FORMS.

164. Changes of Vocalization [in some forms] occur in Pause,—  
*i.e.* at the end of a Verse, a Sentence, or a Clause, where a Stop  
is made.

- (a.) As said in Pt. 1. § 49, *Silluk* (‡) and *Ethnaḥ* (̄) are especially the ‘Pause’-Accents; but
- (β.) Pause-forms are found sometimes with other Accents also [see § 167].
- (γ.) The 2 pl. *m.* & *f.* of all Past Tenses are unchanged in Pause.
- (δ.) The Pause-forms of ‘Infs. w. Pron. Affs.’ are given in Tab. XV. [The only *change* is with the 2 s. *m.* Aff.].
- (ε.) The Pause-forms of Participles are given in Appendix (B) to Tab. XIV. [The only *change* is in the s. *f.* form  $\text{ḥ} \text{ḥ} \text{ḥ}$ , which sometimes becomes  $\text{ḥ} \text{ḥ} \text{ḥ}$  in Pause. Cp. § 139 (β, †).]

N.B. All words in Tab. XIV (except the Past 2 pl. *m.* & *f.* and Infs. w. Pron.-Affs.) have the ordinary Tone-accent on that syllable in which the 2<sup>d</sup> Rt-letter is involved:—whether this 2<sup>d</sup> Rt-letter

- (I.) bears a vowel as in פִּקֵּר, or  
(II.) has  $\bar{\text{—}}$  *Moving* as in פִּקְרָה.

The Rules for the 'Pause'-forms of words in Tab XIV (and the like) may be given in regard to these two great Classes (I.) and (II.) as follows:

165. (I.) When the 2<sup>d</sup> Rt-letter bears a Vowel,

(a.) if that Vowel be Long, as in **יִפְקֹד**, **תִּפְקֹדְנָה**, etc., the word is generally unchanged in Pause;

(β.) if that Vowel be Short, as **יִלְבֹּשׁ**, **פִּקֵּד**, etc., this Short Vowel is generally lengthened\* into the corresponding Long Vowel,† as in **אֶבֶל** (fr. **אָבֶל**), **יִקְרַב** (fr. **יָקֵרֵב**) etc. But

(γ.) the **—** of a *Niph.* Future (Tab. XIV.) remains in Pause, as in **וַיִּנְפֹּשׁ**, **תִּרְמָסְנָה**, etc.; and, more generally, it may be said that

(δ.) [the *simple utterance* **—**, which is given sometimes for Euphony and Ease of pronunciation, instead of the more precise **—**, is found (not seldom) in Pause; thus **הַמַּעֲרָה** Imper. *Hiph.* 2 s. *m.*, Ps. lxi. 24, for **הַמַּעֲרָה**, etc.].

\* (a). This great General Rule holds also in the forms **אֶבֶלְתִּי**, **אֶבֶלְתָּ**, **אֶבֶלְתְּ**, **אֶבֶרְנִי**, and so **וַיִּשְׁבֹּתָ**, **נַעֲמָתָ**, **לִקְחָתִי**, — **נִזְעַקְתָּ**, **נִגְזַרְתִּי**; — **הִלַּכְתִּי**, **פִּלַּלְתִּי**, **וַיִּהְיֶה שְׁנֵנוּ** [Sect. XVI.], — **הִפְחִיתִי** [Sect. XV.], — **הוֹדַעְתָּ**, **וַיִּשְׁרָתִי**, **הִתְהַלַּכְתִּי**, etc.

(δ). But the **—** is often retained [see (δ)] not only

(i.) in such forms, thus **יִסְרֹתָ** Ps. cii. 26, **וְקִנֵּיתִי** G. xxvii. 2, etc.; and so in other Voices as **מִגְרָתָהּ** 2 s. *m.* Past *Pē*. [§ 138 (β), i.] Ps. lxxxix. 45, **שִׁנְעָתִי** Ps. lxxxviii. 14, **נִצַּלְנוּ** 1 pl. Past *Niph.* (Jer. vii. 10), **הִצַּלְנוּ** 1 pl. Past *Hiph.* (1 S. xxx. 22) of **נָצַל** [Sect. XVI.], etc.; but also

(ii.) in Fut. forms ending in (**נָה** **—**) as **תִּקְשַׁבְנָה** 3 pl. *f.* Fut. *K.* (Is. xxxii. 3), and so **תִּהְרָשְׁנָה** 3 pl. *f.* Fut. *K.* Tab. XVI (1) [Mi. vii. 16], etc.; and

(iii.) some others.

† For the great Leading Rules, see Pt. I. § 19.

II. When the 2<sup>d</sup> Rt-letter has *Shva*, a Vowel is given\* to it in Pause. This Vowel is generally the same as either

(i) the Vowel which the 2<sup>d</sup> Rt-letter HAS IN THE FIRST word of the Tense or set [see examples below]; or

(ii) the Vowel which the 2<sup>d</sup> Rt-letter TAKES IN PAUSE in the FIRST word of the Tense or set. Thus,

(i.) (a) The Pause-form of פָּקַד 3 pl. m. Fut. K. is פִּקְדִּי; i.e. the Pause-vowel for the 2<sup>d</sup> Rt-letter is —, this being the Vowel of the 2<sup>d</sup> Rt-letter in the first word of the Tense (or set) viz. פָּקַד 3 s. m.;

v) So in *Niph.* Fut., the Pause-form of יִפְקְרוּ 3 pl. *m.* is יִפְקְרוּ, the first word of the set being יִפְקֹר 3 s. *m.* So, in *P<sup>h</sup>.*, יִפְקְרוּ 3 pl. *m.*, *p.* יִפְקְרוּ.

(c) So, for the 1 s. & 1 pl. Fut. w. the ה of § 144, the forms are

<i>Kal</i> אֶפְקְדָה 1 s., p.: אֶפְקְדֶה,	& נִפְקְדָה 1 pl., p.: נִפְקְדֶה; [also ii (b)];
<i>Niph.</i> אֶפְקְדָה 1 s., p.: אֶפְקְדֶה,	& נִפְקְדָה 1 pl., p.: נִפְקְדֶה;
etc.,	etc.

(ii.) (a) The Pause-form of פָּקַד 3 pl. Past *Kal* is: פָּקְדָּהּ, the Pause-vowel being  $\bar{\text{a}}$  because the 2<sup>d</sup> Rt-letter TAKES  $\bar{\text{a}}$  for its Pause-vowel in the first word of the set (*viz.* פָּקַד 3 s. m., p.: פָּקְדָּהּ);

b) So in the Fut. *Kal* of the (—)-form, the Pause-form of יִלְבָּשׁוּ 3 pl. *m.* is יִלְבָּשׁוּ, because יִלְבָּשׁ 3 s. *m.* (the first word of the set) has the Pause-form יִלְבָּשׁ. So in the 1 s. and 1 pl. w. the  $\eta$  of § 144, thus אֶלְבָּשָׁה p. אֶלְבָּשָׁה.

N.B. (iii.) Sometimes we find the  $\text{—}$  of the  $\text{פָּעַל}$  form of Past Tense [§ 188 (A)], instead of the  $\text{־}$  for the  $\text{—}$  of the  $\text{פָּעַל}$  form in ii (a); thus:  $\text{הִתְחַלֵּץ}$ , Pause-form of  $\text{הִתְחַלֵּץ}$  3 pl. Past *Kal* of  $\text{הִתְחַלֵּץ}$ , has the  $\text{—}$  [of the unused 3 s. m. Past  $\text{הִתְחַלֵּץ}$ ] instead of  $\text{־}$  for the  $\text{—}$  of  $\text{הִתְחַלֵּץ}$ .

166. (a.) Often no further change is made by the Pause. But

(b.) If a SLIGHT-vowel precedes the *Shva* which is to be replaced by a Vowel in Pause, that SLIGHT-vowel disappears (there being no longer any need of it) when this *Shva* has given place

\* Except (i.) Infinitives with Affs.; (ii.) Participles, see § 164 (δ) & (ε); and (iii.) a few words the regular Pause-form of which is NOT adopted in Pause.

to a Vowel. The *Shva* (Simple, or Compound), which had given place to the Slight-vowel, then returns; thus,

- (i.) of פָּקַדְוִי Imper. *K.* 2 pl. *m.* (fr. פָּקַד) the Pause-form is פָּקַדְוִי, and of עָמַדְוִי (fr. עָמַד) the Pause-form is עָמַדְוִי.\*  
So

(ii.) of שָׁמַעְוִי (fr. שָׁמַע, p. שָׁמַעְוִי) we have שָׁמַעְוִי. And so

- (iii.) the Pause-forms of שָׁמְרָה, קִרְבָּה, [Imper. 2 s. *m.* w. ה, § 141 (γ)], would be שָׁמְרָה fr. שָׁמַר, קִרְבָּה fr. קָרַב (p. קִרְבִּי), and

- (iv.) the Pause-form of תַּעֲבֹדְוִי [see § 171 (i.)] is תַּעֲבֹדְוִי (fr. תַּעֲבֹד); and, of יַהֲרֹדְוִי [§ 171 (ii)], יַהֲרֹדְוִי (fr. יַהֲרֹד).

(c). The Pause-forms of the *Hithp.* Past,† Imper., & Fut., have ׀ to the 2<sup>d</sup> Rt-letter, thus: הִתְפַּלֵּשׁ׀ 3 s. *m.* Past, Mi. i. 10 (*Krî*) Imper. 2 s. *f.*, אֶתְפַּלֵּל׀ 1 s. Fut., יִתְקַדְּשׁ׀ 3 pl. *m.* Fut., etc.; and consequently, [since

N.B. generally ׀ is given before ה, for Euphony],‡

(d). when the 2<sup>d</sup> Rt-letter is ה, the 1<sup>st</sup> Rt-letter has ׀ in these *Hithp.* Pause-forms; thus: יִתְנַחֵם׀ 3 s. *m.* Fut., 2 pl. *m.* Fut., etc.; and so, with 2<sup>d</sup> Rt-letter ה, we have: יְהַטְהַרְוּ׀ 3 pl. Past w. ׀ Conv. (of טָהַר).

(e). The ׀ of § 145 is often found at the end of Pause-forms also;§ thus, in *v.* 28 of Ps. civ. יִלְקָט׀וּן (of יִלְקָט, fr. יִלְקָט). So *v.* 22 יִרְבֵּצוּ׀ (of יִרְבֵּץ, fr. יִרְבֵּץ, p. יִרְבֵּץ׀), in *v.* 30 יִבְרָאוּ׀ (of יִבְרָא, fr. יִבְרָא), & so *v.* 29 יִבְהַלּוּ׀, *v.* 22 יִאֲסֹפּוּ׀ [׀ to compensate for the

\* This Pause-form occurs Na. ii. 9 with the Accent ׀ merely. Cp. § 167 (ii, α).

† Except, of course, the 2 pl. *m.* & *f.* Past.

‡ As in § 6 (d); and so אֶחָיו fr. אָחִים Tab. XIII. 2, etc.

§ Observe, the Accent is brought then upon the *last* syllable.



Dag. F. of *Niph.*] ; v. 26 יְהִלְכִין (of יְהִלְכוּ, fr. יִהְיֶה), so v. 27 יִשְׁבְּרוּ, etc. So also in § 146.

167. (i.) The Pause-form of a word is generally (but *not* necessarily always)\* adopted in Pause.

(ii.) In some Pause-forms a more sonorous pronunciation is given to words. And, as there seems to be no reason why the more sonorous pronunciation should be limited to a place of Pause, so we find in the Bible several instances of such †

(a). with OTHER DISJUNCTIVE Accents (*i.e.* where there is a stop less than that of a Pause) ; also, sometimes,

(β). with CONJUNCTIVE Accents (*i.e.* where there is no stop at all, but the contrary).

Thus, for example, (1) with  $\dot{\text{◌}}$  as יִשְׁבְּבוּ G. xix. 4, (2) w.  $\dot{\text{◌}}$  (very often) as יִעֲקֹ Is. xv. 5, וַיְהַבִּלּוּ 2 K. xvii. 15 ; (3) with  $\text{◌}$  (often) as יִעֲזֹ Is. xiv. 27, נִפְּלוּ ix. 9, יִרְבִּין xxvii. 10, יִשְׁמְחוּ lxv. 13 ; (4) w.  $\dot{\text{◌}}$  as שִׁמְעֵ Ez. xliv. 5, יִשְׁמַע Is. vi. 10 ; (5) w.  $\text{◌}$  (*Pashta*) as יִצְעֹן Is. xxxiii. 20, נִמְלְחוּ Is. li. 6, שִׁמְעָה Dan. ix. 19 [fr. שִׁמְעָה § 141 (γ, 2)], etc. ;—and (6) with Conjunctions, as שִׁפְטֵ 1 S. vii. 17, סַעַר Ju. xix. 5, הִיצִלָּה Ez. xvii. 15. ‡

\* Thus עֲבָדָךְ *Thy servant* Ps. cxix. 65 (instead of עֲבָדְךָ as in Ps. cxvi. 16, w.  $\text{◌}$ ). So נוֹעְדָךְ [Sect. XV.] Ps. xlviii. 5, and יִרְבְּאוּ Ps. xciv. 5.—But יִפְּלוּ Ps. xlv. 6 may hardly be reckoned here ; because the verse has  $\text{◌}$  in it [Pt. I. § 68], and in that case  $\text{◌}$  not seldom occurs *without* Pause-form (though often also with the Pause-form, as in עָמַד Ps. i. 1, etc.

† For expressing energy, or for energy of expression, or for emphasis, or for rhythmic force, etc.)

‡ The three last forms were just mentioned in §§ 138 (A, v), 141 (α, Note). The bare mention of them was all that could well be made then.



The Student may now, for Practice, parse the following Pause-forms. It will be advisable also to write out the SIMPLE WORDS OF WHICH THESE ARE THE PAUSE-FORMS:—

### PRACTICE ON PAUSE-FORMS.

\* \* The references (I) & (II) are to the main divisions of § 165.

- עמד: (I, β), שמעת. [I. β, Note (\*)], אכלת, בגרתי: ומשל:  
שמענו ומרדנו, ימחין: (I, β), אמער, נספלת, נסתנו: ישרתי  
והקדשנו התהלכתי, יתגדל:  
ישמרו: [II. i (a)], תשמרו, תפריצי, ילכרו: [II. i (b)], תלכרי  
ילמדו, ילמדון; גדלה: (II i.) שכלו, ופרו: דברי, דברו:  
ודברו, ידברו, וידברו, יכלו: [II. i, & § 138 (A) (iii.)],  
חפצה: [II. i, & § 138 (A) (ii.)], אשמרה: [II. i (c)], אפברה:  
אזמרה: ואזמרה, ונכרעה: [II. ii. (b)], ויצטירו: [p. 89(\*), (ii.)],  
מרדו: [II. ii (a)], אכלה, ושמרו, ונלכרו, ישכבו: [II. ii (b)],  
ישכבון: תשכחי, תלמדו, אשאפה, גברו, יתלכרו: [§ 166. (c)],  
התפלשי:  
זכרו: [§ 166. b (i.)], עברי, שלחו: [§ 166. b (ii.)], שמרה:  
שמעה: [§ 166. b (iii.)], תעמדו: [§ 166. b (iv.)], יתפלצו, תתנחלו:  
יחרבו:

[The Student may now pass on to the EXERCISES on pp. 125-127, after looking at the intervening pages sufficiently for him to be able to refer thereto for information which he may require respecting the forms of certain Verbs in the Exercises. References to these pages will be rendered more easy by the following INDEX.]

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## II. CERTAIN NECESSARY VARIATIONS.

168. The Student knows already from Pt. I. that

(i.) A Long-vowel, followed by Quiescent  $\text{ֿ}$ , is generally shortened if the Accent be removed from it [Pt. I. § 55 (9, b)];

(a). for some examples of this Shortening\* when *Makkêph* ( $\text{ֿ}$ ) follows the word,† see ‘[Note]’ in the ‘Notes on Tab. XIV.’

(β). As examples of this Shortening when the Accent is ‘turned back’ [Pt. I. § 46]‡ we have  $\text{לְהַפְתָּר שָׁם}$  for [the workers of mischief] to be hid there (Job xxxiv. 22, Inf. N. for  $\text{לְהַפְתָּר}$ ), and  $\text{בְּלִי פִקְדָּר רָע}$ ; he shall not be visited by evil (Prov. xix. 23, 3 s. m. Fut. N. for  $\text{יִפְקְדָּר}$ ), etc.

(ii.) Beneath  $\text{ה}$  (i.e.  $\text{ה}$  with *Mappêk*), and beneath  $\text{ה}$  &  $\text{ע}$  at the end of a word,  $\text{ֿ}$  must be put after any Long-vowel except  $\text{ֿ}$ ; and this  $\text{ֿ}$  is called ‘Furtive Pathakh,’ and is pronounced *before* the letter beneath which it stands; Cp. Pt. I. § 60.

[Obs. We need not say ‘at the end of a word’ (and so *vowelless*) in the case of  $\text{ה}$ ; for the dot stands in the  $\text{ה}$  to show that it is *not* Quiescent, and it is only when ‘at the end of a word’§ that  $\text{ה}$  is ever Quiescent]:

(iii.) (a). There must be variation from Tab. XIV. by the omission of Dag. F. where it would have to stand in one

\* For the Vowel to be chosen, in each case, see the great Leading Rules in Pt. I. § 19.

† Thus (fr.  $\text{הַתְּנַבֵּל־בָּהּ}$  Zeek. ix. 2. But  $\text{יִנְבֹּל־אֵתוֹ}$  Josh. xviii. 20, in which  $\text{י}$  is not shortened; and so  $\text{יִנְבֹּל־אֵישׁ}$  Ex. xxi. 37.

‡ But  $\text{הוֹלֵם פָּעַם}$  Is. xli. 7, in some Bibles;— $\text{הוֹלֵם פָּעַם}$  in some.

§ And therefore at the end of a *syllable*, and so *vowelless*.

of the five letters אהחעך which do not receive Dagesh [Pt. I. § 49]; and, by reason of this,

(β). 'Compensation' (as it is called), for an omitted Dag. F., is often made

by lengthening  $\left\{ \begin{array}{l} \text{—} \\ \text{ֿ} \text{ \& \text{ֿ} } \\ \text{ֿ} (\text{ֿ}) \text{ \& \text{ֿ} } \end{array} \right. \begin{array}{l} \text{into } \text{ֿ} \\ \text{into } \text{ֿ} \\ \text{into } \text{ֿ} \end{array} \right\} \text{Cp. Pt. I. § 19:—}$

(iv.) A Moving Shva beneath any one of the four letters אהחע takes a Compound form [Pt. I. § 24]; and

(v.) (α). A 'Slight'-vowel, and (β) A Real Short-vowel, preceding such a Compound-Shva, generally adopts the form which agrees with that Compound-Shva [Cp. §§ 3 (d), 4 (d), & 169 (α, ii)].

[Note. There are some further Variations in the case of Verbs having in the Root one of the four letters אהחע mentioned in (iv.) above.]

### III. FIRST ROOT-LETTER ה, ח, or ע.

169. [Note. (α.) Verbs having א as 1<sup>st</sup> Rt-letter (*i.e.* א'פ) agree in many parts with those having ה, ח, or ע, as 1<sup>st</sup> Rt-letter; but, (b.) there are some so important differences between the two sets of Verbs that it is best to give a special Section (XIV.) to the Verbs א'פ,—and to proceed now with the others only, to § 179].

Verbs having ה, ח, or ע, as 1<sup>st</sup> Rt-letter have

(α). A Compound Shva under the 1<sup>st</sup> Rt-letter not only

(i.) where there is Shva Moving in Tab. XIV.; thus, עִמְרָתֶם like פִּקְרָתֶם, etc.; but also

(ii.) sometimes where Shva is Quiescent in Tab. XIV.; thus עִמְרָה corresponding to פִּקְרָה, and so יַעֲרֶב to יִלְבֹּשׁ; prefix-letters generally taking ֿ before ֿ,

and  $\text{־}$  before  $\text{־}$ , and  $\text{־}$  (ö) before  $\text{־}$ . See Tab. XVI (1);—also

(β). simple  $\text{־}$  Quiescent, sometimes, under the 1<sup>st</sup> Rt-letter, with a  $\text{־}$  or  $\text{־}$  TO THE PRÉFIX-LETTER AS IN (a, ii.); thus, for example,

(i.)  $\text{לְחַצֵּב}$ ,  $\text{לְחַקֵּר}$ ,  $\text{לְחַשֵּׁב}$ ,  $\text{לְחַתֵּם}$ , etc., (Inf. K. w. ל),\* and

[(ii.)  $\text{לְחַתֵּם}$  Is. xlvii. 14, for which see §§ 137 (2, Note\*) & 164 (β).]

(iii.)  $\text{יַעֲזֹר}$  and  $\text{יַעֲשֵׂן}$  3 s. m. Fut. K.,  $\text{נָעַר}$  3 s. m. Past and  $\text{נָעַל}$ † s. m. Partic. Niph. [Cp. Tab. XVI (1)], etc.

[Note. The simple  $\text{־}$  often occurs under ח as 1<sup>st</sup> Rt-letter].

170. The Fut. K. (except the 1 s.) has one or other of the four forms  $\text{יַעֲמֹר}$ ,  $\text{יַעֲזֹר}$ ,  $\text{יַעֲרֹב}$ ,  $\text{יַעֲשֵׂן}$ ;—and it may be said that, as in these four words, the prefixes יתן take

(i.) generally  $\text{־}$ ‡ when the 2<sup>d</sup> Rt-letter bears  $\text{־}$ , and

(ii.) generally  $\text{־}$ § when the 2<sup>d</sup> Rt-letter bears  $\text{־}$ . But

(iii.) when, in derived forms, the vowel is removed from 2<sup>d</sup> Rt-letter, there is sometimes an interchange of these vowels for the יתן, as in (1)  $\text{נָחַמְרֵהוּ}$  (fr.  $\text{נָחַמַּר}$ , w. aff.  $\text{הוּ}$ ) him, Sect. XXII.), (2)  $\text{יַחַדְלֵהוּ}$  (fr.  $\text{יַחַדַּל}$ ).||

(iv.) N.B. The prefix נ takes  $\text{־}$  as in Tab. XIV, and the 1<sup>st</sup> Rt-letter takes sometimes  $\text{־}$ , sometimes  $\text{־}$ ; thus

\* (a) But we have also  $\text{לְחַבֵּשׁ}$ ,  $\text{לְחַנֵּר}$ ,  $\text{לְחַמֵּא}$ ,  $\text{לְחַלֵּה}$ , etc., like Tab. XVI (1). Also (b) with ב we have  $\text{בְּעֹזֵר}$  1 Chr. xv. 26.

† For  $\text{נָעַבֵּר}$  Eccl. v. 8, some have the anomalous  $\text{נָעַבֵּר}$ .

‡ With a few exceptions, as  $\text{יַחַדְרֵהוּ}$  Pr. x. 3,  $\text{יַחַשֵּׂהוּ}$  Ps. xxix. 9,  $\text{תִּהְיֶהֱפֹנִי}$  Ez. xxxiv. 21.

§ The form  $\text{תִּהְיֶהֱלֵךְ}$  (3 s. f. Fut. K. of  $\text{הֵלֵךְ}$ ) Ex. ix. 23, Ps. lxxiii. 9, is rare.

| So  $\text{אֶחָדְלֵהוּ}$  K. Fut. 1 s. ( $\text{אֶחָדַל}$ ), w. the ה of § 144.



- (1) אֶחָפֶּךָ, אֶחָלֶךָ, (2) אֶחָפֶּל [אַחַט־, § 168 (i. a)],  
אֶחָמֶר, אֶעָבֶר, אֶעָבֶד, (3) אֶחָבֶשׁ, אֶחָסֶר, etc.

[Note. (a) Some Verbs have different senses, or shades of sense, in the two forms of (i.) and (ii.) above; thus יִהְיֶה *he will plough*, יִהְיֶה *he will be deaf* (also *he will be silent*).

- (b) חָפֵץ has the form יִחְפֹּץ ordinarily, but the other form יִחְפִּץ in Pause. So תִּחְפֹּץ, יִחְפֹּץ, & אֶחָפֵץ,—but יִחְפִּץ, יִחְפֹּץ, יִחְפִּץ, & אֶחָפִץ.

171. A Compound-Shva is always Moving.\* Therefore it can never stand when the following letter is to have Shva, but (*unless it gives place to a simple — Quiescent*)† it must always be replaced by a Slight-vowel. Thus (i.) from יַעֲמֹד 3 s. m. Fut. K., we have [Tab. XVI (1)] יַעֲמֹד 3 pl. m., and so תַּעֲמֹד 2 s. f., תַּעֲמֹד 2 pl. m.; the — being generally replaced by — as Slight-vowel.

- (ii.) So, from יַעֲרֹב we have יַעֲרֹב,—fr. יַחֲרֹד, יַחֲרֹד, etc.; the — being generally replaced by — as Slight-vowel. And

[(iii.) so — is replaced by — before Shva, in *Hoph.* § 179].

(iv.) So, for 1 s. Fut. K. w. the ה of § 144, we have אַעֲזֹבָה (fr. אַעֲזֹב), אַעֲלֶזָה (fr. אַעֲלֹץ), אַעֲרֹבָה (fr. אַעֲרֹךְ);‡ [and, so אַחֲרָה (fr. אַחֲרֵךְ)]. But observe, for the 1 s. Fut.,

(v.) forms in which *simple — Quiescent* occurs under the 1<sup>st</sup> Rt-letter, as אַעֲבֹרָה (fr. עָבַר), are the same as אַפְקֹרָה (fr. פָּקַד) .

\* It is only a *Moving* Shva that takes a compound form.

† As in יַעֲלֶזָה Ps. v. 12 (יַעֲלֹץ Ps. xxv. 2, lxviii. 4), יַחֲרֹד Ez. xxvi. 18 (יַחֲרֹד in five other places), etc.

‡ The form אַחֲרָה G. xxvii. 41, with — — is rare.

(vi.) So the 1 pl. Fut. *K.* with the ה of § 144, has the forms (1) נַעֲבֹרָה, נַחֲלָמָה, with a Slight-vowel under the 1<sup>st</sup> Rt-letter; and (2) נַעֲבֹרָה, נַחֲפִשָּׂה, with the ׀ Quiescent.

172. It does not follow from § 171 that a Slight-vowel occurs *only* in such cases. On the contrary, the help of the Slight-vowel is sometimes given in a derived form, although the simple word has ׀ Quiescent. Thus, יַעֲזָר occurs only with ׀ Quiescent, but we have (w. Aff. הוּ׀ him, Sect. XXII.) וַיַּעֲזָרָהוּ 2 Kings xvii. 4.

173. In the Imper. *K.* 2 s. *f.* & 2 pl. *m.* these Verbs generally agree with Tab. XIV, *i.e.* the Slight-vowel for the 1<sup>st</sup> Rt-letter is generally ׀, as in עֲמְרוּ, עֲמְרִי. [But we find חֲשִׁפִּי Is. xlvii. 2, where the ׀ is a real Short-vowel, (the ׀ Quiescent being followed by Dag. L.)].

174. In all the instances mentioned in §§ 171-173, the 'Slight'-vowel is no longer needed when, the word being in Pause, the 2<sup>d</sup> Rt-letter has a vowel. The Compound Shva then returns to the 1<sup>st</sup> Rt-letter; thus,

(α.) יַעֲמְרוּ: (Pause-form of יַעֲמְרוּ), יַחֲרְרוּ: (of יַחֲרְרוּ), etc.;

(β.) אַעֲלֶיָּה: (of אַעֲלֶיָּה), נַעֲבֹרָה: (of נַעֲבֹרָה), etc.

(γ.) And so in the Imperative, עֲבֹרִי: (Pause-form of עֲבֹרִי), עֲמְרוּ: (of עֲמְרוּ).\* †

\* A Pause-form sometimes occurs of a word which itself nowhere occurs; thus, חֲרָבִי Is. xlv. 27, for חֲרָבִי which does not occur anywhere.

[Obs. (1) The ׀ (in this word חֲרָבִי) is Pause-vowel for ׀. The Imper. 2 s. *m.* of חרב *to be dry*, would be חֲרָב (like יַחֲרָב, יַחֲרָב). The only 2 s. *m.* Imper. of חרב which occurs is חֲרָב *lay waste*, Jer. i. 21.

(2) The ׀ (of the ח) may be supposed to belong to the same class as the ׀ of ק in קָרָבָה. See more in 'Appendix.'

† So חֲרָלִי Pause-form of חֲרָלִי (§ 173) fr. חֲרָל 2 s. *m.* And so we should have אַחֲרָלָה for אַחֲרָלָה (p. 116, Note ||), and אַחֲרָרָה for אַחֲרָרָה (§ 171, iv).

175. Two examples from the *Niph.* Voice were adduced in § 169 ( $\beta$ , iii.). Here we may add that

In *Niph.* (1) the prefix נ (Past and Partic.) has generally  $\text{ֿ}$ \*, but (2) the prefix ה (in the Inf. and Imp.), and the prefixes איתן (in the Fut.) have  $\text{ֿ}$ †; see Tab. XVI (1). Moreover

176. (i.) the 1<sup>st</sup> Rt-letter has ( $\alpha$ ) sometimes  $\text{ֿ}$ , as in נִעְזַב; and ( $\beta$ ) sometimes  $\text{ֿ}$ , as in נִעְזַר [Cp. § 169 ( $\beta$ , iii.)].

(ii.) When, however, the 2<sup>d</sup> Rt-letter has  $\text{ֿ}$ , the 1<sup>st</sup> Rt-letter *cannot ever* have  $\text{ֿ}$ . It must then have either (1) a *Slight-vowel*, as in נִעְרָמוּ, נִחְרָבוּ, נִהַפְּכוּ, or (2) a *Quiescent*  $\text{ֿ}$ , as in נִחְשְׁבוּ, נִהַפְּכוּ. But

[N.B. the 'Slight'-vowel of (ii, 1) is not needed in Pause, because then the 2<sup>d</sup> Rt-letter has a vowel; thus, we have נִעְצָרָה: 3 s. *f.* Past *Niph.* in Pause, and so נִעְנִשּׁוּ: and נִחְשְׁבוּ: 3 pl. Past].

177. In Pī., Pŭ., and HITHP., these Verbs agree with Tab. XIV.

178. In *Hiph.* the 1<sup>st</sup> Rt-letter has (i.) sometimes  $\text{ֿ}$  (preceded by  $\text{ֿ}$  in Past, and by  $\text{ֿ}$  in other parts), as in הִעְתִּיקוּ, מִעְתִּיק, etc.;—but (ii.) more often  $\text{ֿ}$  preceded by  $\text{ֿ}$  in Past,‡ as in הִעְבִּיר, הִעְבַּרְתִּי, etc., and (iii.)  $\text{ֿ}$  preceded by  $\text{ֿ}$  in Inf., Partic., Imp., & Fut. [Tab. XVI (1)];—also (iv.) sometimes  $\text{ֿ}$  preceded by  $\text{ֿ}$  in the Past, especially

N.B. in the 2 & 1 sing. and 2 pl. when with the pref. ו; thus וְהִעְבַּרְתִּי, וְהִעְמַרְתִּי (but וְהִעְבַּרְתִּי), etc.;

\* Also  $\text{ֿ}$  (i) rarely in the Past, as in נִהַבְּתָה 2 s. *m.* (for the נ— see Sect. XIX.); and (ii) sometimes in Partic. forms, as in Sect. XX., and so נִעְרִץ Ps. lxxxix. 8, and נִחְרְבוּ as well as נִחְרַבְתִּי and נִחְמְדִים, etc., and so נִעְלְמָה, etc.

† To compensate for the Dag. F., which cannot stand in the letters אההע.

‡ A  $\text{ֿ}$  preceded by  $\text{ֿ}$ , as in הִעְבַּרְתִּי (2 s. *m.*) Josh. vii. 7, is rare.

but also וְהִחֲזִקְתִּי 1 S. xvii. 35 (where the Accent is *not* thrown forward, § 160).

[Note (a). From some Roots, *only* פֿ forms occur. So those in (i) and יַעֲתֵק Fut. K. And so,

(b) בַּעֲשֶׂר (Neh. x. 39) Inf. *Hiph.* w. ב, as in Deut. xxvi. 12  
לַעֲשֶׂר w. ל (see p. 79, Note †); and יַעֲשֶׂר Fut. K.]

179. In *Hoph.* the 1<sup>st</sup> Rt-letter has פֿ generally\* agreeing with the פֿ (ֹ) of the Voice, and this פֿ is replaced by פֿ (ֹ, as a 'Slight'-vowel) when the 2<sup>d</sup> Rt-letter has פֿ. Tab. XVI (1).

[N.B. The 'Slight'-vowel is not needed in Pause, because then the 2<sup>d</sup> Rt-letter has a vowel; thus, we have הִחַרְרָה 3 s. f. Past *Hoph.* in Pause.]

#### IV. SECOND ROOT-LETTER נ, ה, ח, or ע.

180. For the purposes of this Exercise-book, the Variations when the 2<sup>d</sup> Rt-letter is נ, ה, ח, or ע, are sufficiently given in Tab. XVI (2). Some additional remarks shall be given in an Appendix.

#### V. THIRD ROOT-LETTER ה, ח, or ע.

181. The Variations when the 3<sup>d</sup> Rt-letter is ה, ח, or ע, are sufficiently given in Tab. XVI (3), with the following additions:—

- (1.) (a) The Furtive פֿ under ה, ח, or ע, at the end of a word, after any Long-Vowel (other than פֿ), is dropped when, by any addition being made to the word, the 3<sup>d</sup> Rt-letter is no longer at the end. Thus, fr. Inf. Constr. שְׁלַח (Abs. שְׁלַח or שְׁלוּח), we have שְׁלַחִי *my sending*, etc;—and fr. the Partic. שְׁלַח s. m., we have שְׁלַחִים pl. m.; & fr. שְׁלוּח s. m., שְׁלוּחָה or שְׁלַחָה s. f., etc.

\* But we have פֿ also; thus הִפְקֵד Job xxx. 15, which is just like הִפְקֵד.



- (β) The dot of ה is no longer wanted when, by any addition being made to the word, the 3<sup>d</sup> Rt-letter is no longer at the end. The dot (*Mappék*) is always dropped then; thus, fr. גִּבְהֵי 3 s. *m.* Past, גִּבְהָא Ez. xxxi. 5 (for גִּבְהֵה) 3 s. *f.*, גִּבְהֵת 2 s. *m.*, etc.

Further remarks will be given in the Appendix.

## VI. VERBS WITH ך IN THE ROOT.

182. (i.) Verbs whose 1<sup>st</sup> Rt-letter is ך agree with Tab. XIV except that, in the *Nφ.*, the prefixes ה and אִיתֵן have ׀ (instead of ׀ followed by Dag. F.); thus, הִרְפֵּא Inf. *Nφ.*, אִרְפֵּא 1 s. Fut., יִרְפֵּאוּ 3 pl. *m.* Fut., etc.

- (ii.) Verbs whose 2<sup>d</sup> Rt-letter is ך agree with Tab. XIV except that, in *Pi.*, *Pü.*, & *Hθ.*,

(a) the Dag. F., for those three Voices, cannot appear; and

(β) compensation is made by lengthening ׀ into ׀, ׀ into ׀, ׀ into ׀, in accordance with Pt. I, § 19;

[for these Verbs in (ii), see "APPENDIX TO TAB. XVI (2)."]

- (iii.) Verbs whose 3<sup>d</sup> Rt-letter is ך agree generally with Tab. XIV; but sometimes ׀ occurs (instead of some other vowel) before the ך, as in שָׁבַר 3 s. *m.* Past *Pi.*, and sometimes ׀ as in רָבַר 3 s. *m.* Past *Pi.* often. But this is not limited to these Verbs; see Tab. XIV Note (e).<sup>\*</sup>

## VII. VERBS WHOSE THIRD ROOT-LETTER IS ׀ OR ת.

183. When in the process of word-forming, a letter would occur twice together and the first one would have ׀ Quiescent, this letter with ׀ Quiescent is dropped; and Dag. F. (as imply-



ing a letter with  $\text{—}$  *Quiescent*, before it) is then given\* to the next letter. For example,

( $\alpha$ )  $\text{נָתַנוּ}$  is 1 pl. Past *K.* of  $\text{נָתַן}$ † [for  $\text{נָתַ(נִ)נוּ}$ , like  $\text{פָּקְדָנוּ}$ ],  $\text{נִשְׁעַנּוּ}$  1 pl. Past *Nφ.* of  $\text{נָשַׁעַן}$  [like  $\text{נִפְקְדָנוּ}$ ]. Similarly,

( $\beta$ ) with 3<sup>d</sup> Rt-letter  $\text{ת}$ ,  $\text{פָּרַתִּי}$  Pause-form of  $\text{פָּרַת}$  [for  $\text{פָּרַ(ת)תִּי}$  like  $\text{פָּקְדַתִּי}$ ],  $\text{נִכְרַתִּי}$  [like  $\text{נִפְקְדַתִּי}$ ]; so fr.  $\text{שָׁחַת}$ ,  $\text{שָׁחַתִּי}$ ,  $\text{שָׁחַתֶּם}$ , [like  $\text{פָּקְדַתִּי}$ ,  $\text{פָּקְדַתֶּם}$ —see Tab. XVI (2) ( $\alpha$ , 3)],  $\text{הִשְׁחַתִּי}$  [like  $\text{הִפְקְדַתִּי}$ ]; so fr.  $\text{שָׁבַת}$ ,  $\text{הִשְׁבַּתִּי}$ ,  $\text{הִשְׁבַּתֶּם}$ ; etc.

( $\gamma$ ) So  $\text{הִאֲזַנָּה}$  G. iv. 23, Is. xxxii. 9 [given by some with  $\text{אֲ}$ , and by some with  $\text{נָה}$  instead of  $\text{נָה}$  (see Note \*)].

#### VIII. VERBS HAVING ANY OF THE SIX $\text{בגרכפת}$ IN THE ROOT.

184. The Root  $\text{פקד}$  has two of these in it. There are reasons for preferring this for Tab. XIV, or it might have been well to choose a Root such as  $\text{כתב}$  to write (of which all the Rt-letters are of those six). For, as the Student knows already [Pt. I, 47], those six letters have Dag. Lene

(i) at beginning of a word (except as in § 48, Pt. I).

(ii) after a *Quiescent*  $\text{—}$ .

And [N.B.] the Dag. L. cannot stand after aught else than *Quiescent*  $\text{—}$ .

Hence the presence of these letters is useful to the Student as shewing him at once where a  $\text{—}$  preceding one of them is

\* This Dag. F. is sometimes not put in  $\text{נ}$ ; thus  $\text{הִאֲזַנָּה}$  Is. lx. 4 [for  $\text{הִאֲזַמְ(נִ)נָּה}$ ]; § 165 (I,  $\gamma$ ),  $\text{הִתְעַנְנָה}$  Ru. i. 13 [for  $\text{הִתְעַנְ(נִ)נָּה}$  like  $\text{הִתְפַּקְדָּנָה}$ ];  $\text{הִתְרַנְנָה}$  Ps. lxxi. 23; [for  $\text{הִתְרַנְ(נִ)נָּה}$  like  $\text{הִתְפַּקְדָּנָה}$ ]. So  $\text{הִשְׁפַּנָּה}$  given in the margins of several Bibles for  $\text{הִשְׁפַּנָּה}$  [i.e.  $\text{הִשְׁפַּ(נִ)נָּה}$  like  $\text{הִתְפַּקְדָּנָה}$ ] Ez. xvii. 23.

† For the forms of this Irregular Verb, see 'Notes on Tab. XIX.'

Quiescent or Moving. This, so far as regards the 1<sup>st</sup> & 3<sup>d</sup> Rt-letters, is sufficiently shewn to him by Tab. XIV. We have therefore to deal here with those Verbs only which have one of those six letters as *Second* Rt-letter. See below, (α)-(δ). [In (α), the  $\text{ֿ}$  is seen to be (1) sometimes Moving, but also once or twice Quiescent, after the prefixes ב & פ; and (2) mostly Quiescent, but also sometimes Moving, after the prefix ל.]

(α) Inf. K. (i) w. ב, —בִּכְתּוֹב, בִּנְפֹל [Tab. XXIII],  
בִּשְׁפֹל Eccl. xii. 4 [p. 79, Note \*]; but also  
בִּשְׁפֹן, בִּשְׁפֹן:—

(ii) w. פ, —פִּנְגָה, פִּנְגָל, פִּנְפֹל, פִּנְפֹשׁ, פִּקְרָח, פִּקְרָח, פִּזְפֹר (ep. p. 79, Note \*); but also פִּזְפֹר:—

(iii) w. ל, —לִבְגֹד, לִכְתֹב twice, לִנְפֹל four  
times, and so at least forty others; but also  
לִנְתֵן & לִנְתֵשׁ, (each thrice), לִשְׁרֹד, and  
לִצְבֹא [followed by צָבָא, Nu. iv. 23,  
viii. 24], but לִצְבֹא Is. xxxi. 4.

[Note. When the 1<sup>st</sup> Rt-letter is ה or ע, these generally have  $\text{ֿ}$  as in Tab. XVI (1). So a 1<sup>st</sup> Rt-letter ח has often  $\text{ֿ}$ , but also often  $\text{ֿ}$  [see § 169 (β, i)]. Simple  $\text{ֿ}$  under ח is followed by Dag. L. in one of these six letters [(Pt. I, § 25).]

(β) Fut. K. יִכְתֹב, יִתְכַתֵּב, etc., with Dag. L. in 2<sup>d</sup> Rt-letter, as in the ב of יִלְבֹּשׁ, יִתְלַבֵּשׁ, etc., in Tab. XIV; and so others:—

(γ) Nφ. [of שָׁבַר] Past נִשְׁבַּר, נִשְׁבְּרָה (p. נִשְׁבְּרָה:), etc.  
Partic. נִשְׁבֵּר, etc.; and so others:—

(δ) Hφ. [of לָבַשׁ] Inf. הִלְבֵּשׁ (Abs.), הִלְבִּישׁ (with ל pref.);  
Past הִלְבִּישָׁה, הִלְבִּישָׁתָּ, etc., Partic. מְלַבֵּשׁ,

(the Imper. would be הִלְבִּישׁ, הִלְבִּישִׁי, etc.), Fut. יִלְבִּישׁ (וְיִלְבִּישׁ), תִּלְבִּישׁ (וְתִלְבִּישׁ), etc.; and so others.

### IX. FURTHER VARIATIONS.

185. (i) Verb-forms of the Voices *Kal*, *Pi-él*, *Hiph-él*, may have Objective Pronouns in the form of Affixes. For these, and any consequent changes of the Verb-form, see pp. 208–212.

(ii) Pronoun-forms so attached as Affixes to Verbs may serve not only Objectively, but also sometimes where in English we require some Preposition (or other word) after the Verb, and so they occur a few times with Verb-forms of a Passive or Reflexive Voice, and with Intransitive Verbs.

186. There are some important ‘Variations’ in the case of some Verbs of the following Classes:—

- |  |            |          |                     |
|--|------------|----------|---------------------|
| (1) having 1 <sup>st</sup> Rt-letter                       | א,         | פֹּא, as | אָכַל to eat.       |
| (2) „ „  | י,         | פֹּי, as | { יָשַׁב to sit.    |
|  |            |          | { יָטַב to be good. |
| (3) „ „  | נ,         | פֹּנ, as | נָפַל to fall.      |
| (4) „ 2 <sup>d</sup> Rt-letter {                           | ו,         | עֹו, as  | קָוַם to rise.      |
|  | (or י,     | עֹי, as  | שָׂם to put.)       |
| (5) „ 2 <sup>d</sup> & 3 <sup>d</sup> Rt-letters the same, | כְּפֹלִים, | as       | סָבַב to go round.  |
| (6) „ 3 <sup>d</sup> Rt-letter                             | א,         | לֹא, as  | מָצָא to find.      |
| (7) „ „  | ה,         | לֹה, as  | גָּלָה to reveal.   |

These are dealt with in the following Sections XIV to XX.

[The above is adopted as the least artificial arrangement. We might, however, put the פֹּנ first. There are some advantages in so doing. But the arrangement adopted above appears to be the simplest and best.]

## VOCABULARY III.

- |  |  |  |
|--|--|--|
| 1. אֹזן ( <i>f.</i> ) an ear, Tab. VII.              | 4. עַל Tab. IV (2), on, upon, over, on account of, against, etc. | 6. שָׁמֶשׁ ( <i>m. &amp; f.</i> ) Sun. |
| 2. דָּבַר <i>Pi.</i> to speak.                       | 5. רָשָׁע a wicked man, Tab. IX.                                 |  |
| 3. דֶּרֶךְ ( <i>m. &amp; f.</i> ) a way, Tab. X (1). |  |  |

N.B. The abbreviations *Nφ.*, *Hφ.*, *Hθ.*, are used below for *Niph-ül*, *Hiph-ül*, *Hithpā-ël*.

## EXERCISE XXVI

[To be translated into English, § 11 (α-ε).]

יִּי מֶלֶךְ<sup>1</sup>: עוֹז<sup>2</sup> הַתְּאֹזֵר<sup>3</sup>: מָדוּעַ<sup>4</sup> דֶּרֶךְ רָשָׁעִים<sup>5</sup> צָלַח<sup>6</sup>: בְּגָדִים<sup>7</sup>  
 בָּגְדוֹ<sup>8</sup>: מַעִיר<sup>9</sup> מְתִים<sup>10</sup>: יִנְאָקוּ<sup>11</sup> וְנָפֵשׁ חֲלָלִים<sup>12</sup>: יִתְשׁוּעַ<sup>13</sup>: יִקְטֹל־עֲנִי<sup>14</sup>  
 וְאֲבִיוֹן<sup>15</sup>: סָבִיב<sup>16</sup> רָשָׁעִים<sup>17</sup>: יִתְהַלְכֹּן<sup>18</sup>: וְיִלְדִּיָּהֶם<sup>19</sup>: יִרְקְדוּן<sup>20</sup>: וַיֹּאמְרוּ<sup>21</sup>  
 לֵאלֹהִים<sup>22</sup> סוּר<sup>23</sup> מִמָּנוּ וְדַעַת<sup>24</sup> דְּרָכֶיךָ<sup>25</sup> לֹא חָפְצָנוּ: עַד<sup>26</sup> מָתִי<sup>27</sup>  
 רָשָׁעִים<sup>28</sup> יִי עַד<sup>29</sup> מָתִי<sup>30</sup> רָשָׁעִים<sup>31</sup> יַעֲלוּ: אֶלְמָנָה<sup>32</sup> וְגֵר<sup>33</sup> יִהְיֶה<sup>34</sup>  
 וִיתוּמִים<sup>35</sup> יִרְצָחוּ<sup>36</sup>: הַנֶּטֶע<sup>37</sup> אֲזֶן הָלֹא יִשְׁמַע<sup>38</sup>: אֲנִי שָׁמַעְתִּי<sup>39</sup>:  
 שָׁכַחְתָּ<sup>40</sup> אוֹתִי וְתִבְטָחִי<sup>41</sup> בְּשֶׁקֶר<sup>42</sup>: נֶאֱצַו<sup>43</sup> אֶת קְדוֹשׁ<sup>44</sup> יִשְׂרָאֵל:

<sup>1</sup> מֶלֶךְ to reign. <sup>2</sup> [with] strength. <sup>3</sup> תְּאֹזֵר to gird. <sup>4</sup> why? <sup>5</sup> רָשָׁע a wicked one (*m.*)\*. <sup>6</sup> צָלַח to prosper [§ 165 (II)]. <sup>7</sup> Exerc. XX (14). <sup>8</sup> עִיר a city. <sup>9</sup> men. <sup>10</sup> נֶאֱקַ to groan. <sup>11</sup> חֲלָל a wounded one (*m.*). <sup>12</sup> תְּשׁוּעַ *Pi.* to cry out. <sup>13</sup> קָטַל to kill [§ 168 (i, α)]. <sup>14</sup> a miserable one. <sup>15</sup> and a needy one. <sup>16</sup> round about. <sup>17</sup> הָלַךְ *Hθ.* to walk. <sup>18</sup> יָלַד a young one (*m.*) [Tab. X. 1]. <sup>19</sup> רָקַד *Pi.* to dance. <sup>20</sup> And they have said. <sup>21</sup> to God. <sup>22</sup> depart. <sup>23</sup> and [the] knowledge of. <sup>24</sup> דֶּרֶךְ a way\* [Tab. X. 1]. <sup>25</sup> חָפַץ to delight in, to take pleasure. <sup>26</sup> until. <sup>27</sup> when [26 with 27 = "how long?"] <sup>28</sup> עָלָה to exult, to triumph. <sup>29</sup> widow. <sup>30</sup> and sojourner. <sup>31</sup> הָרַג to slay.† <sup>32</sup> יָתוֹם an orphan. <sup>33</sup> רָצַח *K. & Pi.* to murder. <sup>34</sup> נָטַע to plant [§ 140 (δ, iv), (ε)]. <sup>35</sup> שָׁמַע to hear [For שָׁמְעוּ see § 165 (II, iii)]. <sup>36</sup> שָׁכַח to forget. <sup>37</sup> בָּטַח to trust. <sup>38</sup> שֶׁקֶר falsehood. <sup>39</sup> נֶאֱצַו *Pi.* to despise. <sup>40</sup> [The] Holy ONE of.

\* Words marked thus (\*) need not be given in the Notes again. † *Pu.* to be slain.



וּבִשְׁקוּצֵיהֶם<sup>41</sup> נִפְשָׁם חִפְצָה<sup>42</sup>: דְּבַרְתִּי וְלֹא שָׁמְעוּ<sup>43</sup>: וְעַל יִי יִשְׁעֵנוּ<sup>44</sup>:  
 צִיּוֹן שָׁרָה<sup>45</sup> תַּחֲרִישׁ<sup>46</sup>: תִּתִּיפֶחַ<sup>47</sup> תִּפְרֹשׁ<sup>48</sup> כַּפֶּיהָ<sup>49</sup>:  
 דְּרָכֶי<sup>50</sup> צִיּוֹן אֲבִלּוֹת<sup>51</sup>: גַּם הִיא נֶאֱנָחָה<sup>52</sup>... כָּל עַמָּהּ<sup>53</sup> נֶאֱנָחִים<sup>54</sup>:  
 בַּעֲטֹף<sup>55</sup> עוֹלִל<sup>56</sup> וַיּוֹנֵק<sup>57</sup>: שָׁאֲגוּ<sup>58</sup> צוֹרְרֵיהֶם<sup>59</sup>: שָׁרְקוּ<sup>60</sup> וַיַּחֲרִקוּ<sup>61</sup>:  
 שָׁן<sup>62</sup> אָמְרוּ<sup>63</sup> בִּלְעָנוּ<sup>64</sup>: עַד מָתִי<sup>65</sup> אֱלֹהִים יַחֲרֹף<sup>66</sup> צָר<sup>67</sup> יִנָּאֵץ<sup>68</sup>:  
 אוֹיֵב<sup>69</sup> שִׁמְךָ לִנְצַח<sup>70</sup>: זָכַר-<sup>71</sup> וְזאת אוֹיֵב<sup>72</sup> חֲרָף<sup>73</sup> יִי: הוֹרָגְנוּ<sup>74</sup>:  
 כָּל הַיּוֹם<sup>75</sup> נִחַשְׁבָנוּ<sup>76</sup> בְּצֹאן<sup>77</sup> טִבְחָה<sup>78</sup>: קוֹלִי אֶל אֱלֹהִים וְאַצְעֻקָה<sup>79</sup>:  
 נִחַפְּשָׁה<sup>80</sup> דְּרָכֵינוּ<sup>81</sup> וְנַחֲקָרָה<sup>82</sup>: גִּאֲלָנוּ<sup>83</sup> יִי צָבָאוֹת<sup>84</sup> שְׁמוֹ: בְּטָרִם<sup>85</sup>  
 הָרִים<sup>86</sup> הִטְבָּעוּ<sup>87</sup>: וּמִים לֹא יַעֲבְרוּ<sup>88</sup> פִּיו<sup>89</sup>: גְּבוּל<sup>90</sup> שְׁמֹת<sup>91</sup> כָּל<sup>92</sup>  
 יַעֲבְרוּן<sup>93</sup>: יִגְעֲשׂוּ<sup>94</sup> עִם וַיַּעֲבְרוּ<sup>95</sup>: הַכְּפִירִים<sup>96</sup> שְׁאֲגִים<sup>97</sup> לַפָּרָה<sup>98</sup>:  
 תִּזְרַח<sup>99</sup> הַשָּׁמַיִשׁ יֶאֱסֹפוֹן<sup>100</sup> וְאֶל מְעוֹנָתָם<sup>101</sup> יִרְבְּצוּן<sup>102</sup>: יִקְשְׁתִּי<sup>103</sup> לָךְ  
 וְגַם נִלְכַּדְתִּי<sup>104</sup> בָּבֶל וְאֶת לֹא יָדַעְתִּי<sup>105</sup>: אֶרֶץ רַעֲשָׁה<sup>106</sup>: וַיַּחֲרִדוּ<sup>107</sup>  
 בָּנִים מִיָּם<sup>108</sup>: קִצּוֹת<sup>109</sup> הָאָרֶץ יַחֲרִדוּ<sup>110</sup>: וְנִשְׁבַּעְתָּ<sup>111</sup> חַי<sup>112</sup> יִי...  
 וַהֲתַבָּרְכוּ<sup>113</sup> בּו גּוֹיִם וּבו יִתְהַלְלוּ<sup>114</sup>:

<sup>41</sup> and in their abominations. <sup>42</sup> *Nφ.* to lean. <sup>43</sup> [as] a field. <sup>44</sup> *חרשׁ* to plough.  
<sup>45</sup> *אבל* *Hθ.* to breathe out [groans]. <sup>46</sup> *פרשׁ* *Př.* to spread out. <sup>47</sup> her hands. <sup>48</sup> *אבל* to  
mourn [§ 139 (δ, iii)]. <sup>49</sup> *אנח* *Nφ.* to sigh. <sup>50</sup> her people. <sup>51</sup> *עטף* *Nφ.* to swoon [§ 137  
(3, †)]. <sup>52</sup> babe, <sup>53</sup> and suckling. <sup>54</sup> *שאג* to roar. <sup>55</sup> Thy foes. <sup>56</sup> *שרק* to hiss. <sup>57</sup> *חרק*  
to gnash. <sup>58</sup> a tooth. <sup>59</sup> *אמר* to say. <sup>60</sup> *בלע* to swallow up. <sup>61</sup> *חרף* *Př.* to blaspheme  
[§ 168 (i, β)]. <sup>62</sup> an adversary. <sup>63</sup> Exere. XX (52). <sup>64</sup> for ever. <sup>65</sup> *זכר* to remember  
[§ 168, (i, α)]. <sup>66</sup> the day. <sup>67</sup> *חשב* to think, to reckon. <sup>68</sup> as sheep of (*or* for).  
<sup>69</sup> slaughter. <sup>70</sup> *צעק* to cry out (in pain). <sup>71</sup> *חפשׁ* to search. <sup>72</sup> *חקר* to enquire  
into. <sup>73</sup> p. 93 (No. 86). <sup>74</sup> [God of] hosts. <sup>75</sup> before that. <sup>76</sup> mountains. <sup>77</sup> *טבע* *K.* to  
sink, *Hθ.* to be founded. <sup>78</sup> *עבר* to pass, pass over, to transgress.\* <sup>79</sup> His command-  
ment (*lit.* mouth). <sup>80</sup> a bound. <sup>81</sup> Thou hast placed. <sup>82</sup> *געשׁ* *Př.* to be troubled  
(E.V.). <sup>83</sup> the young lions. <sup>84</sup> for the prey. <sup>85</sup> Exere. XIX. (33). <sup>86</sup> *אסף* to gather,  
gather away. <sup>87</sup> *מענה* a dwelling (*here* "a den"). <sup>88</sup> *רבץ* to crouch down. <sup>89</sup> *יקשׁ*  
to lay a snare. <sup>90</sup> *לכד* to take. <sup>91</sup> *ידע* to know. <sup>92</sup> *רעשׁ* to shake. <sup>93</sup> *חרד* to  
tremble. <sup>94</sup> from sea, from [the] West. <sup>95</sup> [the] ends of. <sup>96</sup> *נבע* *Nφ.* to swear.\*  
<sup>97</sup> liveth. <sup>98</sup> *ברך* *K.* & *Př.* to bless, *Hθ.* to bless oneself. <sup>99</sup> Ex. XX. (45). <sup>100</sup> not.

\* Words marked thus (\*) need not be given in the Notes again. † Cp. § 176 (ii, 1).



## EXERCISE XXVII.

(To be translated into Hebrew, § 11, ζ-μ.)

And Abram<sup>43</sup> passed-over\*<sup>1</sup> into<sup>2</sup> the land.<sup>3</sup> And he-moved\*<sup>4</sup> thence<sup>5</sup> towards<sup>6</sup> the mountain.<sup>7</sup> Before<sup>8</sup> The LORD's destroy-ing†<sup>9</sup> Sodom<sup>10</sup> and Gomorra.<sup>11</sup> And God remembered\*<sup>12</sup> Abraham,<sup>44</sup> and sent-away\*<sup>13</sup> Lot<sup>14</sup> from the midst<sup>15</sup> of the overthrow,<sup>16</sup> on<sup>2</sup> overthrowing†<sup>17</sup> the cities<sup>18</sup> in which Lot<sup>14</sup> dwelt.<sup>19</sup>

HE-will-bless<sup>20</sup> the fearers<sup>21</sup> of The LORD. The generation<sup>22</sup> of upright-ones<sup>23</sup> (*m.*) shall be blessed.<sup>20</sup> He-that-blesses-him-self<sup>20</sup> [*Hθ.* Partic.] in the earth<sup>24</sup> shall-bless-himself<sup>20</sup> in The God of Truth.<sup>25</sup> For as-heaven-is-high (Hebr. *as being-high-of†*<sup>26</sup> *heavens*<sup>27</sup>) above<sup>28</sup> the earth,<sup>24</sup> mighty-hath-been<sup>29</sup> His Mercy<sup>30</sup> on those-that-fear-Him (Hebr. *His fearers*<sup>21</sup> *m.*). As-a-father-is-merciful (Hebr. *as being-merciful-of†*<sup>31</sup> *a father*<sup>32</sup>) to (Hebr. *on*) children,<sup>33</sup> Merciful-hath-been<sup>31</sup> The LORD to (Hebr. *on*) those-that-fear-Him. And I-will-be-merciful-to||<sup>31</sup> whom<sup>34</sup> I-will-be-merciful-to.<sup>31</sup> In Thee an orphan<sup>35</sup> shall-find-Mercy (Hebr. *shall be compassionated*<sup>31</sup>). Look-forth<sup>36</sup> from Thy-holy-habitation (Hebr. *from the habitation*<sup>37</sup> of Thy holiness<sup>38</sup>) from<sup>39</sup> the heaven,<sup>27</sup> and bless<sup>20</sup> Thy people<sup>40</sup> Israel. For Thou, O-LORD, hast-blessed,<sup>20</sup> and [one is] blessed<sup>41</sup> (*m.*) for-ever.<sup>42</sup>

<sup>1</sup> עבר. <sup>2</sup> ב the prefix. <sup>3</sup> p. 47 (s). <sup>4</sup> עתק † *Hφ*. <sup>5</sup> מִשָּׁם. <sup>6</sup> § 71. <sup>7</sup> הָר, w. 'def. art.' הָרָה. <sup>8</sup> לִפְנֵי. <sup>9</sup> נִשְׁחַת *Př*. <sup>10</sup> סְדוֹם. <sup>11</sup> עֲמֹרָה. <sup>12</sup> זָכַר (Fut. —). <sup>13</sup> נִשְׁלַח *Př*. <sup>14</sup> לוֹט. <sup>15</sup> p. 108 (34). <sup>16</sup> הִנְפָּתָה. <sup>17</sup> הִפְךָ. <sup>18</sup> p. 56 (a). <sup>19</sup> יָשַׁב. <sup>20</sup> בָּרַךְ *Př*. to bless, *Př*. to be blessed, *Hθ*. to bless oneself. <sup>21</sup> יִרְאִים (i.c., p. 84, Note e). <sup>22</sup> דּוֹר. <sup>23</sup> יוֹשְׁרִים. <sup>24</sup> p. 47 (s). <sup>25</sup> אֱמֵן. <sup>26</sup> גְּבוּהָ (the ה is consonantal). <sup>27</sup> שָׁמַיִם. <sup>28</sup> עַל. <sup>29</sup> גָּבַר. <sup>30</sup> חֲסֵד Tab. X. (1). <sup>31</sup> רַחֵם § *Př*. to be merciful, to be merciful to, *Př*. to be compassionated. <sup>32</sup> אָב. <sup>33</sup> Tab. XIII (4). <sup>34</sup> אֶחָד אֲנִשָּׁר. <sup>35</sup> יְתוֹם. <sup>36</sup> שָׁקָה *Hφ*. (Imper. 2 s. m., w. ה). <sup>37</sup> מְעוֹן (§ 56, i). <sup>38</sup> קִדְשׁ. <sup>39</sup> מִן. <sup>40</sup> עַם (p. 91, 14). <sup>41</sup> *Př*. Partic. <sup>42</sup> לְעוֹלָם. <sup>43</sup> אַבְרָם. <sup>44</sup> אַבְרָהָם.

\* Fut. w. † Conv.

† Infinitive Constr.

‡ § 178 (i).

§ 'Compensation' is not made in *Př*. & *Př*., comp. Tab. XVI (2) (β, iii). The *Př*. Past 3 s. m. takes — as in Note (e) on Tab. XIV.

|| Past w. † Conv.

## SECTION XIV.

VERBS אָפּ, *i.e.* WHOSE FIRST ROOT-LETTER IS א [Tab. XVII].

187. Many forms are like those of Verbs whose 1<sup>st</sup> Rt-letter is ה, ח, or ע.

188. (a) The Chief Variations from Tab. XVI (1) arise from some prefixes taking ׀, as in the Fut. *K.* forms

(i) אָפּ etc., fr. אָבַד, אָפֵּל etc., fr. אָכַל, אָמַר etc., fr.

אָמַר etc.,; and forms used in Pause, such as: אָפֵּד׃, אָפֵּד׃, etc.,\* which are of the following Class (ii) *viz.*

(ii) אָחַז׃, אָחַז׃, etc., fr. אָחַז; for some other instances of which (׀) form see Tab. XVII.

[(iii) For a few forms of *Nφ.* and *Hφ.* see § 190 (β).]

(β) Some other Variations from Tab. XVI (1) in the *Kal*, are but slight. Thus, (i) ׀ in place of ׀, see Tab. XVII; and (ii) some contractions, as אָחַז׃ Jer. ii. 36 (2 s. *f.* Fut. *K.* of אָחַז), אָחַז׃ G. xxxii. 5. (1 s. Fut. *K.* of אָחַז, for אָחַז׃ which does not occur), and so in Pause אָחַז׃ Pr. viii. 17, etc.

\* \* The Student's attention may be specially called to the Great Rule in the following § (189), Variations in accordance with which will be found to occur in some other Classes of Verbs as we proceed.

189. These Verbs (אָפּ) offer us the first opportunity of bringing forward the following very important

RULE: The ׀ Convers. of the Fut. has the power of drawing back the Accent from the last to the penult. syllable, as in

\* The (׀) form also occurs in Pause; thus: אָפֵּד׃ G. iii. 6, etc. But,

N.B. The (׀) form of the Fut. is always adopted when (as in § 165, II) a ׀ has to be replaced by a Vowel in Pause; thus אָפֵּל׃ fr. אָפֵּל, etc.

\* וַיִּאָמְרוּ 2 S. vi. 6, fr. יֹאמְרוּ (and so וַיִּאָמַר v. 9, fr. the unused יֹאמַר; וַתֹּאמַר 2 K. xix. 23, fr. תֹּאמַר); but

Obs. (i) NOT so in 1 Sing.; thus וַאֲמַר G. xx. 13, etc.; also

(ii) NOT if there be a Shva† between the last two Vowels [thus, וַיִּפְקֹד and וַיִּאֲמַן remain unchanged]; and

(iii) NOT if the Accent be a Pause-Accent‡; and

(iv) sometimes also NOT, if the Accent be less than the ‘Pause’-Accents, in a case of § 164 (β).

Note. (a) The Accent is generally NOT drawn back if there be more than one vowel between the ׀ Convers. and the last syllable [thus we have וַיִּפְקֹד and וַיִּאֲמַן], but

(b) it is sometimes drawn back in such *Nφ.* forms, as in וַיִּאֲסֹף G. xxv. 8, etc.

190. (a) The form הִאָמַל of Inf. Abs. *Nφ.* was mentioned in ‘Notes on Tab. XIV (d).’ (So הִאָסֹף 2 S. xvii. 11). The *Nφ.* forms generally are as in §§ 175, 176; and those of other Voices as in the §§ following the two just now cited.

(β) There are a few instances of *Nφ.* and *Hφ.* forms having  $\aleph$  Quiescent in — (thus אָ—), or lost in ׀ or —; thus

(i) *Nφ.* Past 3 pl. נִאָמְרוּ Jos. xxii. 9, וַנִּאָמְרוּ w. ׀ Conv. Nu. xxxii. 30 (fr. אָמְרוּ);

(ii) *Hφ.* Fut. 1 s. אֶכְלֵל Hos. xi. 4 (fr. אָכַל), אֶבְיֶדָה w. ה. Jer. xlvi. 8 (fr. אָבַד).

\* N.B. When, as here, the last letter of the word has Shva (which is *Quiescent*, being at the end of a word),—a long vowel in the last syllable is shortened on the removal of the Accent from that syllable [Pt. I, § 55 (9, b)]. So we have the  $\text{־}$  here instead of the  $\text{ֿ}$  in יֹאמְרוּ, in accordance with Pt. I, § 19.

† Even if it is merely implied by Dag. Forte, as we shall see.

‡ Except וַיִּאָמַר in Job iii. 2, xl. 3, and v. 1 of Job iv, vi, viii, ix, xi, xii, xv, xvi, xviii–xxiii, xxv–xxvii, xxix, xxxiv–xxxvi, xxxviii, xl, & xlii; but not in xxxii. 6, nor in Chapters i & ii.

191. The  $\aleph$  is sometimes dropped in *Pi.* as in מִלְפָּנָיו Job xxxv. 11 for מִלְפָּנָיו Partic. s. m., w. Pron. Aff. for 1 pl.; and in *Hφ.*, as in אֵין Job. xxxii. 11 for אֵין, and מֵין Pr. xvii. 4 for מֵין. See more in Appendix.

192. With the exception of (i) the special (—)-form of the Fut. *K.*, viz. יֵאבֵל, in Pause,\*—and (ii) the retaining of the — unchanged in the יֵאבֵר form when this is used in Pause,—the Pause-forms of these Verbs אֵבֵר agree generally with §§ 165–167.

[Note. In the above, with Tab. XVII, enough is given for our present purpose. It is unnecessary to give here in detail forms which, as said in § 187, are like some or other of those in §§ 169–179.

For the יֵאבֵר form of Fut. *K.*, see Tab. XVII (2, ε, i).]

\* See Tab. XVII (2, γ) for Pause-forms of the Fut. *Kal*.

#### ADDITIONAL NOTE.

The form אֵבֵל (or אֵבֵל) *K.* Fut. 1 s. takes the ה of § 144 thus אֵבֵלָה (p. : אֵבֵלָה). So, with this ה, the 1 pl. Fut. would be נֵאבֵלָה (p. : נֵאבֵלָה).

## APPENDIX ON VERBS פ'.

As said in § 187, many forms are like those of Verbs whose 1<sup>st</sup> Rt-letter is ה, ח, or ע. But

(i) The Infin. *K.* has not only the forms אָכַל, בָּאָכַל, and so אָמַר (with ׀-ֹ on account of the removal of the Accent), but also—with אָ—בָּאָחוּ, בָּאָמַר, בָּאָמַר, \*לָאָהֵב.

Note (a) Sometimes the א has ׀ as in לָאָמַר.

(β) The common word לָאָמַר (generally rendered 'saying') is Infin. *K.* fr. אָמַר [for לָאָמַר or לָאָמַר].

(ii) In the Imper. *K.*,

(a) The א has ׀ as in אָכַל, אָמַר, and אָהֵב, אָמֵן (p. אָמֵן);

(β) The Slight-vowel, which the א takes in the 2 s. *f.* and 2 pl. *m.*, is generally ׀ as in אָמַר & אָכַל;

(γ) But before ׀ the א takes the Slight-vowel ׀, as in אָחוּ and אָהֵב. The Pause-forms of these are אָחוּ and אָהֵב [§ 166 (b, i & ii)].

(δ) With the ה of § 141 (γ) we have the 2 s. *m.* Imper. *K.* forms (1) אָכַל like שָׁמַר, and (2) אָסַפָּה with אָ.

Note (1). In אָחוּ 2 s. *f.* Imper. *K.*, Ruth iii. 15, the ׀ refers to the ׀ of אָחוּ. Some however give there אָחוּ like the 2 pl. *m.* אָחוּ.

(2). For אָהֵב 2 pl. *m.* Imper. *K.*, Ps. xxxi. 24, some give אָהֵב.

(3). For the rare form אָסַפְּי 2 s. *f.* Imper. *K.*, comp. § 141 (c).

\* For this some give אָהֵב in Eccl. iii. 8. From the Root אָהֵב we have often the form with ה, thus אָהֵבָה. The form אָהֵבָה gives, in direct Construction, the form אָהֵבָה—in בָּאָהֵבָה, בָּאָהֵבָה, מִבָּאָהֵבָה. Comp. § 137 (4, iii) p. 80. And the same form with Pron-Affixes gives בָּאָהֵבָה etc., see § 137 (4, iii).

The form אָהֵבָה Hos. ix. 10 (Infin. *K.*, fr. אָהֵב, w. פּ pref. and Aff. *their m.*) has ׀ (ֹ), as in Tab. XV, and the ה has ׀ in agreement with the ֹ of the א.



(iii) (a) The Verbs which REGULARLY take  $\text{—}$  to the prefixes of the Future, as in § 188 (i & ii) are **אבר** *to perish*, **אחו** *to hold*, **אכל** *to eat*, and **אמר** *to say*,—together with the Verbs **אבה** and **אפה**, for which see pp. 267 & 270.

(β) Several Verbs פ' have Fut. *K.* forms such as

(a) **יִאָרֵב**, **תִּאָרֵב**, etc.;

(b) **יִאָסֵר** (as well as **יִאָסֵר**), and so **יִאָפֵד** Lev. viii. 7;

(c) **יִאָמֵן** fr. **אָמֵן**, **יִאָאָבֵל** fr. **אָבֵל**, etc.;

(d) **יִאָשֵׁם**, **תִּאָשֵׁם**, **יִאָשְׁמוּ** 3 pl. *m.*, **נִאָשֵׁם** 1 pl., fr. **אָשֵׁם**;  
and so **יִאָטֵר** 3 s. *f.* fr. **אָטֵר**, **תִּאָלֵף** fr. **אָלֵף**.

(e) **יִאָסְפוּ** 3 pl. *m.*, etc. So some forms with Affixes have  $\text{—}$ .

(γ) Some Verbs have more than one of the Future forms:  
thus,

(a) From **אסף** the usual Future *K.* forms are **יִאָסֵף**, **תִּאָסֵף**, etc.; but we find also once **וַיִּסֵּף** 3 s. *m.* (with 1 Convers.) for **וַיִּאָסֵף**, and once **תִּסֵּף** 2 s. *m.* for **תִּאָסֵף**,—which are of the forms **יִאָסֵף**, **תִּאָסֵף**.

(b) So from **אהב** we have not only the usual Fut. *K.* forms **יִאָהֵב**, **תִּאָהֵב**, and so **אָהֵב** (contracted, and in Pause, for **אִיָּהֵב** 1 s.), etc.; but also **אָהֵב** (like **אָבֵל**), once in **וַאֲהֵב** 1 s. w. 1 Convers. and three times w. Pron.-Affs. [§ 185].

(c) And so, conversely, from **אחו** we have as Fut. *K.* forms not only

(1) **יִאָחוּ** 3 s. *m.*, **תִּאָחוּ** 3 s. *f.*, (and **וַיִּאָחוּ** 2 S. xx. 9 for **וַיִּתְאָחוּ** 3 s. *f.* with 1 Convers.), **אָחוּ** 1 s. (and, with **ה**, **אִתְּחֶה**), **יִאָחוּ** 3 pl. *m.* (p. **יִאָחוּ**; and, with **י**, **יִאָחוּ**),—but also

(2) **וַיִּאָחוּ** 3 s. *m.* with 1 Convers., and **תִּאָחוּ** 2 s. *m.*, like **יִאָרֵב** and **תִּאָרֵב**.

(3) There may be **י** in place of  $\text{—}$ ; thus, **וַיִּאָמְרָה** 1 s. Fut. *K.* w. **ה**, fr. **אָמַר**, etc.

(iv) Besides the contracted forms mentioned in § 191. we may mention here the following:—

(1) **לְהָקִיל** Infin. *Hφ.* (Ez. xxi. 33), supposed by some to be for **לְהִאָקִיל**

(2) **וַיִּאָצֵּל** Fut. *Hφ.* 3 s. *m.* (Nu. xi. 25), for **וַיִּאָצֵּל** or **וַיִּאָצֵּל**;

(3) **וַיִּגְרֵב** Fut. *Hφ.* 3 s. *m.* (1 S. xv. 5), supposed by some to be for **וַיִּגְרֵב**;

(4) **יִהְיֶה** (Is. xiii. 20), which is taken (a) by some as *Hφ.* Fut. 3 s. *m.* for **יִהְיֶה** (Job xxv. 5), and (b) by others as *Pī.* Fut. 3 s. *m.* for **יִהְיֶה**—which last is possible if we may assume a *Pī-él* Voice of the Root **אהל**. The *Pī.* of **אהל** occurs nowhere in the Bible.

## EXERCISE XXVIII.

(To be translated into English, §§ 11. a-ε.)

וַיֹּאמֶר<sup>1</sup> אֵלֵי הַלּוֹא<sup>2</sup> יָדַעְתָּ<sup>3</sup> מָה הָמָּה<sup>4</sup> אֵלֶּה וַיֹּאמֶר<sup>1</sup> לֹא אֲדָנִי<sup>5</sup> :  
 זֶה דִּבֶּר יי אֶל זְרַבְבָּל<sup>6</sup> לֵאמֹר<sup>1</sup> ... : וַיֹּאמְרֵם<sup>1</sup> בַּיּוֹם<sup>7</sup> הַהוּא הוֹדּוּ<sup>8</sup>  
 לִי : חֲזָקוֹ<sup>9</sup> וַיֵּאמִין<sup>10</sup> לְבָבָם<sup>11</sup> : אֵת אֲשֶׁר יֵאָהֵב<sup>12</sup> יי יוֹכִיחַ<sup>13</sup> : אֲנִי  
 אֶהְיֶה<sup>12</sup> אֹהֵב<sup>12</sup> : וְאֹהֵב<sup>12</sup> אֵת יַעֲקֹב : וַתֵּאמְרֵי<sup>14</sup> לְעוֹלָם<sup>15</sup> אֶהְיֶה<sup>15</sup>  
 גְּבֵרֶת<sup>16</sup> : יֵאָחֵז<sup>17</sup> בְּעֶקֶב<sup>18</sup> פָּה<sup>19</sup> : וּבְכָל<sup>20</sup> אֶרֶצָה יֵאָנֵק<sup>21</sup> חָלָל<sup>22</sup> :  
 \* וְהֵאכְלִיתִי<sup>23</sup> אֵת מוֹנִיָּךְ<sup>24</sup> אֵת בְּשָׂרָם<sup>25</sup> : וְדָרְךָ רְשָׁעִים תֵּאבֵד<sup>26</sup> :  
 אֵמֶר<sup>1</sup> לִי מַחְסִי<sup>27</sup> וּמִצֻּדֹתַי<sup>28</sup> : אֵמֶר<sup>1</sup> לְנַפְשִׁי יִשְׁעֲתֶךָ<sup>29</sup> אֲנִי  
 הַיֵּאֱמָנִתִי<sup>30</sup> כִּי אֲדַבֵּר : אֲמַרְוּ<sup>1</sup> בְּגוֹיִם יי מֶלֶךְ<sup>31</sup> : טוֹב<sup>32</sup> הָאָרֶץ  
 תֵּאכְלֶנּוּ<sup>23</sup> : אָסַף<sup>33</sup> אֶאֱסֹף<sup>33</sup> יַעֲקֹב בְּלֶךְ<sup>34</sup> : אִסְפָּה<sup>35</sup> הַצִּלְעָה<sup>35</sup> :  
 יֵאכְלֶנּוּ<sup>23</sup> עֲנֻיִם<sup>36</sup> וַיִּשְׂבְּעוּ<sup>37</sup> : אֲכָלוּ<sup>28</sup> רָעִים<sup>38</sup> : אֶהְבּוּ<sup>13</sup> אֵת יי כָּל  
 חֲסִידָיו<sup>39</sup> :

<sup>1</sup> אֵמֶר to say. <sup>2</sup> whether not? <sup>3</sup> יָדַע to know. <sup>4</sup> § 96 (ii, β). <sup>5</sup> אֲדָנִי a lord.  
<sup>6</sup> Zerubbabel. <sup>7</sup> יוֹם (m.) a day. <sup>8</sup> render ye thankful acknowledgments, give thanks.  
<sup>9</sup> חֲזָק to be strong. <sup>10</sup> אֵמִין to be firm. <sup>11</sup> לֵב (m.) a heart. <sup>12</sup> אֹהֵב to love. <sup>13</sup> He  
 will correct. <sup>14</sup> for ever. <sup>15</sup> I shall be. <sup>16</sup> a lady (— for — in Pause). <sup>17</sup> יֵאָחֵז to  
 take hold. <sup>18</sup> עֶקֶב a heel. <sup>19</sup> a snare. <sup>20</sup> and throughout all. <sup>21</sup> אָנֵק to groan.  
<sup>22</sup> a wounded one (m.). <sup>23</sup> אֲכָל to eat. <sup>24</sup> thy (f.) oppressors, those that afflict thee.  
<sup>25</sup> בְּשָׂרָה flesh. <sup>26</sup> אֵבֶר to perish. <sup>27</sup> my place of refuge, my trust. <sup>28</sup> and my fortress.  
<sup>29</sup> thy (f.) salvation. <sup>30</sup> אֵמֵן IIφ. to believe. <sup>31</sup> מֶלֶךְ to be king. <sup>32</sup> [the] good of.  
<sup>33</sup> אִסְפָּה to gather. <sup>34</sup> the whole of thee. <sup>35</sup> her that halteth. <sup>36</sup> meek ones (m.).  
<sup>37</sup> וַיִּשְׂבְּעוּ to have enough, to be satisfied. <sup>38</sup> רָע a companion, a friend. <sup>39</sup> חֲסִיד a pious  
 one (m.), a saint.

\* A Verb in *Hiiph.* has sometimes two Objects expressed. So here, Nos. 24 & 25,—  
 the first Object THOSE CAUSED to eat, the second Object THAT WHICH they shall eat.

## EXERCISE XXIX.

(To be translated into Hebrew, § 11. ζ-μ.)

N.B. All Verbs אָפּ in this Exercise have the Fut. K. as in § 188 (α, i). For Pause-forms, see Tab. XVII. (2, γ) and § 192.

Wicked-ones<sup>1</sup> (*m.*) will-perish<sup>2</sup> [§ 162 (*d, i*)]. By<sup>3</sup> the breath<sup>4</sup> of God<sup>5</sup> they (*m.*)-will-perish<sup>2</sup> [Pause-form<sup>6</sup>]. All<sup>7</sup> my bones<sup>8</sup> shall say<sup>9</sup>, LORD, who<sup>10</sup> [is] like<sup>11</sup> Thee? And Zion (*f.*) hath-said,\*<sup>9</sup> The LORD hath-forsaken-me<sup>12</sup> [§ 162, (*d, i*)]. Say-thou<sup>9</sup> (*m.*) to<sup>13</sup> the house<sup>14</sup> of Israel, So<sup>15</sup> have-ye-said<sup>9</sup> (*m.*), saying,<sup>16</sup>... What shall-we-say?<sup>9</sup>

Tell-ye<sup>9</sup> (*m.*) a righteous-one<sup>17</sup> (*m.*) that<sup>18</sup> [there is] good,<sup>19</sup> for<sup>18</sup> the fruit<sup>20</sup> of their (*m.*) deeds<sup>21</sup> they-shall-enjoy<sup>22</sup> [Pause-form<sup>6</sup>]. Comfort-ye<sup>23</sup> (*m.*), comfort-ye<sup>23</sup> My people,<sup>24</sup> your (*m.*) God<sup>24</sup> will say<sup>9</sup> [§ 162 (*d, i*)]. And He-said,\*<sup>9</sup> Verily<sup>25</sup> My people<sup>24</sup> [are] they (*m.*). I will say<sup>9</sup> to the North,<sup>26</sup> Give-up.<sup>27</sup> And I-have-said:\*<sup>9</sup> “my Father!”<sup>28</sup> shalt-thou (*f.*) call<sup>29</sup> Me (Hebr. *to Me*). And we-will not say<sup>9</sup> any-more<sup>30</sup> “our God!”<sup>24</sup> to the work<sup>31</sup> of our hands.<sup>32</sup> The Glory<sup>33</sup> of Thy Kingdom<sup>34</sup> they (*m.*) shall tell<sup>9</sup> [Pause-form<sup>6</sup>].

<sup>1</sup> Exerc. XXVI (s). <sup>2</sup> אָפּ. <sup>3</sup> כּ prefix. <sup>4</sup> נְשָׁמָה, § 56 (i & v). <sup>5</sup> אֱלֹהִים.  
<sup>6</sup> § 188 (Note \*, N.B.). <sup>7</sup> כָּל. <sup>8</sup> עֲצָמוֹת (*f.*) Tab. XII. 1 (pl.). <sup>9</sup> אָמַר. <sup>10</sup> מִי.  
<sup>11</sup> כּ prefix. <sup>12</sup> עָזַבְנִי. <sup>13</sup> אֶל. <sup>14</sup> Tab. XIII (s). <sup>15</sup> כֵּן. <sup>16</sup> Inf. K., w. ל, of אָמַר.  
<sup>17</sup> צַדִּיק. <sup>18</sup> כִּי. <sup>19</sup> טוֹב. <sup>20</sup> פְּרִי, i.e. the same. <sup>21</sup> מַעֲלָלִים. <sup>22</sup> אָכַל. <sup>23</sup> נָחַם P, Tab. XVI (2) [β, iii]. <sup>24</sup> Vocab. I. <sup>25</sup> אָמַר. <sup>26</sup> צָפוֹן (*f.*). <sup>27</sup> תָּנִי. <sup>28</sup> אָב. <sup>29</sup> קָרָא. <sup>30</sup> עוֹד.  
<sup>31</sup> מַעֲשֵׂה. <sup>32</sup> יָד a hand. <sup>33</sup> כְּבוֹד. <sup>34</sup> מַלְכוּת (*f.*).

## SECTION XV.

VERBS פ', *i.e.* WHOSE FIRST ROOT-LETTER IS פ, [Tab. XVIII].

193. Some forms agree entirely with those in Tab. XIV; thus (i) the Inf. Abs. and the Past\* Tense & Participles *K.*, (ii) a few forms of particular Verbs, (iii) the *Pz.†*, *Pz.*, and *Hθ.‡* forms.

The special VARIATIONS are the following:—

194. The פ is *dropped* in (α) the Inf. Constr. *K.*, and (β) the Imper. *K.*; thus, from יִשָּׁב,

(α) INF. K. § יִשְׁבֵּת, בְּשִׁבְתָּ, מְשַׁבֵּת, but לְשִׁבֵּת w. ל;

and w. Pron. Affs. || שְׁבִיתָ, שְׁבִיתָהּ, שְׁבִיתָו, etc.;

(β) IMPER. K. ¶ שְׁבִי, שְׁבִי, etc.; see Tab. XVIII.

\* Thus (fr. יִרַר) יִרְרָה, יִרְרֶה, etc. [יִרַר, Ju. xix. 11, is given by many as 3 s. m. Past *K.* of יִרַר “by *aphæresis*.” But this is somewhat doubtful.]

† Except in some instances of the loss of the פ by Contraction, as in וַיִּדְּוֵי Lam. iii. 53 (for וַיִּדְּוֵי like וַיִּגְלֹו of גִּלָּה, cp. Tab. XXIII), and a few other words.

‡ (α) Thus הִתְיַצֵּב, יִתְיַצֵּב, הִתְיַצֵּב (וַתְיַצֵּב Ex. ii. 4, is irreg. 3 s. f. with ו Convers.), וַיִּתְיַצֵּב, and so וַיִּתְיַצֵּב (לְ) 3 pl. m. Fut. w. ו [of יִלַּד], and וַיִּתְיַצֵּב fr. יַעֲיִן;

(β) But, in some, פ is replaced by ו; as in בָּהֶתְוֹדַע Inf. Constr. (w. ב) of יֹדַע, וַיִּתְוֹדַע 3 s. m. Fut. of יֹכַח, and אֶתְוֹדַע 1 s. Fut. of יֹדַע (Pause-form).

§ (α) In Pause: שְׁבֵתָּ.

(β) From יֹדַע, בָּרַעַת, (p. דָּעַת), דָּעַתָּהּ.

|| (α) But [fr. יִלַּח] לָקַחְתָּ, etc., forms like those in § 62 (iii). And,

(β) from יֹדַע, דָּעַתָּהּ, etc., forms like those in Tab. X (1).

¶ (α) w. הָ, שָׁבָה. So (fr. יִלַּח) לָחַץ, לָחַץ, לָחַץ (p. לָחַץ). Also,

(β) from יֹדַע, דָּעַתָּהּ, דָּעַתָּהּ. And,

(c) from יֹהֵב, הָבָה *give thou* (m.) [הָבָה (*i.e.* הָבָה w. ה) is used as an Interjection for “Come!” “Come on!” or such like], הָבָה *give thou* (f.), הָבָה *give ye* (m.).



195. The י is (α) sometimes Quiescent in י— [see † 197] as in

Fut. K. יִטֵּב, תִּיטֵב, תִּיטְּבִי, etc. (or יִטֵּב, etc., Pt. I, § 12);

(β) sometimes Quiescent in י— as in the *Hφ.* forms הִיטֵב, הִיטְּבִי, יִיטֵב, etc., Tab. XVIII.;

(γ) sometimes *lost* in — as in the forms

Fut. K. יִשֵּׁב, תִּשֵּׁב, תִּשְׁבִּי, etc. [see ‡ 198]

(δ) sometimes replaced by י\*, either

(i) Consonantal,—as in the *Nφ.* Inf., Imper., & Fut., see Tab. XVIII; and in some *Hithpa-él* forms [§ 193, Note (‡, b)];

(ii) Quiescent in י†,—as in the *Nφ.* Past & Partic., and in the *Hφ.* הוֹשִׁיב, הוֹשִׁיבִי, etc.; or

(iii) Quiescent in י‡, in the *Hoph-äl*;

(ε) sometimes dropped, and Dag. F. placed in the 2<sup>d</sup> Rt-letter [thus, for instance, in some forms of יִצַּק,—as יִצְּקִי & יִצְּקִי Is. xliv. 3 (1 s. Fut. K.), מִצַּק 1 K. vii. 16 (Partic. *Hoph.* s. m., 'i.c.')] so, from יִצַּב, נִצְּבָה, נִצְּבָה (p. נִצְּבָה: 3 s. f. Past *Nφ.*, הִצִּיב 3 s. m. Past *Hφ.*, מִצַּב s. m. Partic. *Hö.*].

196. These Verbs may be dealt with in the three following Classes:—

I. those that retain the י as in § 195 (α);

II. those that *lose* the י as in § 195 (γ);

III. those that drop the 1<sup>st</sup> Rt-letter, and take Dag. F. in the 2<sup>d</sup> Rt-letter, as in § 195 (ε). [But

N.B. a Verb has sometimes forms belonging to more than one of these Classes, and like those in Tab. XIV.]

\* Some imagine Roots י' for forms having י thus.

† For which there is — some few times.

‡ For which there may be י [Pt. I, § 14] as in מְעִירֹת Ez. xxi. 21.



197. Class I.—(a) The forms יִטֵּב, יִבֵּשׁ, (or יִטֵּב, יִבֵּשׁ, Pt. I, § 12), etc., are really the same as יִלְבֵּשׁ, etc., in Tab. XIV.

[But the 1<sup>st</sup> Rt-letter י becoming Quiescent in the preceding ׀, the ׀ is not required beneath it. Pt. I, § 29.]

There are a few varying forms which will be given in the Appendix.

(β) In Pause the 2<sup>d</sup> Rt-letter has ׀, as in תִּיבֵּשׁ, יִבֵּשׁ; אִיבֵּשׁ, יִבֵּשׁ (or יִבֵּשׁ, Pt. I, § 12).

(γ) With ו Convers. the Fut. form יִטֵּב retains its Accent on the last syllable; thus וַיִּטֵּב, and so וַתִּיטֵב, etc. But,

(δ) fr. יקין we have once וַיִּקֵּן G. ix. 24. וַיִּקֵּן, however, occurs four times, and וַיִּקֵּן twice (\* וַיִּקֵּן once, 1 K. iii. 15). So fr. יצר, † וַיִּצֶר G. ii. 7, and † וַיִּצֶר v. 19.

(ε) The 1 s. & 1 pl., w. ה (§ 144), drop as usual the vowel of the 2<sup>d</sup> Rt-letter; thus, (fr. יעץ אִיעֶצָה 1 s., and (fr. ירש יִרְשָׁה 1 pl. But, in Pause, these would become אִיעֶצָה; יִרְשָׁה [§ 165, II, ii. 3]. Thus, וַאֲשַׁנָּה Ps. iii. 6, 1 s. Fut. K. w. ו Convers.

(ζ) Some of these Verbs retain the י in the Hφ. also; ‡ thus, the Hφ. forms fr. יטב in Tab. XVIII,—and so (fr. יניק הִינִיק, הִינִיק (or תִּינִיק, Pt. I, § 12), etc.; and so הִילִיכִי 2 s. f. Imper. Hφ. fr. ילך. [But the usual Hφ. forms from ילך are like הוֹשִׁיב, יוֹשִׁיב, etc., in Tab. XVIII.] So also, fr. ילל,

\* This form belongs to Class III.

† In the Bible, the Accent here is ֿ which stands over the last letter of the word. That is the place for the Accent ֿ. But it affects the penult. syllable here.

‡ The 1<sup>st</sup> Rt-letter י belonging to these forms is (i) sometimes dropped, as in וַיִּנְקֶהוּ (D. xxxii. 13) 3 s. m. Fut. Hφ. of ינק w. Aff. הִי־הִי him [Sect. XXII], and

(ii) sometimes retained consonantly, as in וַיִּטֵּיב (Job xxiv. 21) 3 s. m. Fut. Hφ.

§ Partic. s. m., מִינְקָה & מִינְקָת s. f., etc. [The latter, w. Pron. Affs., has the 7-Decl. (§ 62, ii), thus מִינְקָתוֹ, and [‡, i] מִנְקָתוֹ 2 K. xi. 2 & מִנְקָתָה G. xxiv. 59.]

|| In the form cited in Note (‡, i).

הִילֵל (for הִילִיל) 3 s. m. Past, הִילֵל Imper. 2 s. m. and הִילִיל 2 s. f. & הִילִילוּ 2 pl. m., אִילֵּלָה 1 s. Fut. w. ה. But

(η) In some *Hφ.* Fut. forms of ילל the י is retained *consonantly* [cp. page 135, Note (‡, ii)], thus יִלִּיל 3 s. m., אִילִּיל 1 s., יִלִּילוּ 3 pl. m., תִּילִּילוּ 2 pl. m. [For יִהִילִילוּ see § 201.]

(θ) When the Fut. *Hφ.* of form יִיטִיב has ו Convers., the Accent is generally drawn back; and the Long Vowel of the last syllable is then shortened.\* Thus, וַיִּטַּב 3 s. m., וַתִּטַּב 3 s. f.; and so וַתִּינַק fr. יִנַּק, etc.

(ι) But most Verbs of this Class (I) have *Hφ.* forms like those of יֵשֵׁב in Column V. of Tab. XVIII. For such forms of Fut. *Hφ.* see § 198 (ε, etc.).

198. Class II.—(α) In the forms יֵשֵׁב, תֵּשֵׁב, תִּשְׁבֵּי, etc., the 1<sup>st</sup> Rt-letter י is not written, but is understood and implied in the — of the Prefix-letter.

(β) In Pause, — is given to the 2<sup>d</sup> Rt-letter of Fut.† forms which have — in Tab. XVIII; thus, תֵּלֶבֶי 2 s. f. Fut. *K.* of ילך is in Pause: תֵּלֶבֶי, and so יֵלְבוּ gives: יֵלְבוּ, תֵּלְכוּ gives: תֵּלְכוּ, etc. Cp. § 165 (II).

(γ) So fr. אֵלְכָה & נֵלְכָה, the 1 s. & 1 pl. w. ה (§ 144), we have in Pause: אֵלְכָה & נֵלְכָה.

(δ) With ו Convers. (1) the Accent of יֵשֵׁב, תֵּשֵׁב, נִשְׁבֵּי, is drawn back; and so we have [cp. § 189(\*)] וַיֵּשֶׁב 3 s. m., וַתֵּשֶׁב 3 s. f. & 2 s. m., וַיִּנָּשֶׁב 1 pl. [see also (η)]. But (2) the

\* Cp. § 189 (Note \*) [on p. 129].

† So also in the Imper. *K.*; thus, fr. ילך we have: לָכֵי for לָכֵי 2 s. f. and: לָכוּ for לָכוּ 2 pl. m.,—as לָכָה 2 s. m. Imper. *K.*, w. ה, is in Pause: לָכָה [§ 194 (β, Note ¶)].

‡ אִילֵּלָה, Mi. i. 8, with the 1<sup>st</sup> Rt-letter י standing.

1 Sing. remains unchanged, thus וַיֵּשֶׁב. Also (3) in Pause we have וַיֵּשֶׁב, etc., cp. § 189 Obs. i & iii. See also (θ) below. So

(ε) the Fut. *Hφ.* (וַיֵּשֶׁב, etc.) w. ו Convers. is \*וַיֵּשֶׁב 3 s. *m.*, וַתֵּשֶׁב 3 s. *f.* & 2 s. *m.*, וַיֵּשְׁבוּ (= וַיֵּשְׁבוּ) 1 pl.

(ζ) With ה, § 144, the י- remains; as in אוֹלִיכָה 1 s. Fut. *Hφ.* fr. ילך, and so נוֹרִיעָה 1 pl. fr. ידע. So אֶסְפָּה 2 S. xii. 8, with - for י and - for י-.

(η) The forms יֵשֶׁב, etc., of the *K.*, and יוֹשִׁיב, etc., of the *Hφ.*, have the Long-Vowel of the closed Final syllable shortened into - whenever the Accent is removed from the last syllable [as in (δ) and (ε)]. Thus, יֵשֶׁב-נָא G. xlv. 33; יֵשֶׁב בָּהּ Job xxii. 8; so יֵלֶךְ לִי 1 s. (Song. iv. 6), and so [*Hφ.* Fut. of יֵסֵף] יֵסֵף לָקָה; Pr. ix. 9, † אֶל-תֵּסֵף Ex. x. 28

(θ) The 2<sup>d</sup> Rt-letter has sometimes - in the Fut. *K.* and *Hφ.*, especially in Pause; thus (from ילך) וַיֵּלֶךְ Job xxvii. 21; וַיֵּלֶךְ G. xxiv. 61, etc., Fut. *K.*; and וַיֵּלֶךְ Lam. iii. 2, Fut. *Hφ.* and so (fr. יֵסֵף) אֶל-תֵּסֵף Job. xl. 32.

199. When the 3<sup>d</sup> Rt-letter is Guttural,

(α) the Fut. § *K.* has - instead of - to the 2<sup>d</sup> Rt-letter; thus יֵדַע 3 s. *m.*, יֵדַע 3 s. *f.* & 2 s. *m.*, יֵדַע 1 s., יֵדַע 1 pl.,

[(β) of these, the Pause-forms are יֵדַע, יֵדַע, יֵדַע, יֵדַע;

(γ) also, in Pause, - replaces the - of 2<sup>d</sup> Rt-letter in 2 s. *f.*,

\* Once וַיֵּשֶׁב G. xlvii. 11, a Pause-form not in Pause.

† The ו (for the י of the Root) is implied in the -. So in וַיֵּלֶךְ 2 K. vi. 19, etc., as well as וַיֵּלֶךְ Ex. xiv. 21. See also (θ).

‡ For which we find once אֶל-תֵּסֵף Pr. xxx. 6.

§ (α) For the Inf. Constr. *K.* דַּעַת, etc., see § 194, Note (§, b). And,

(β) for the Imper. *K.* 2 s. *m.* דַּע, see § 194, Note (¶, b).

|| For which, once, יֵדַע Ps. cxxxviii. 6.

and 3 & 2 pl. *m.* Fut.; thus, תַּדְרֵי Pause-form of תִּדְרֵי, and תִּדְרֵי of תִּדְרֵי; and so

(δ) the 1 s. & 1 pl. w. ה, viz. אֲדַע and נִדְעָה, are in Pause אֲדָעָה and נִדְעָה; Cp. § 165 (II, ii.).

(ε) In the *Hφ.* Imper. 2 s. *m.* the 2<sup>d</sup> Rt-letter has — as in הוֹדַע fr. ידַע, הוֹכַח fr. יכַח, הוֹשַׁע fr. יִשַׁע. But,

(ζ) w. ה, § 144, the י- appears as in הוֹשִׁיעָה (הוֹשַׁע) 2 s. *m.*

(η) In the *Hφ.* Fut. the 2<sup>d</sup> Rt-letter has (1) sometimes י- as in יוֹדִיעַ, יוֹכִיחַ, especially in Pause; but also (2) sometimes — as in וַיִּדַּע Nu. xvi. 5, וַיּוֹכַח Job xvi. 21, וַיִּשַׁע Pr. xx. 22, (3) especially thus, in the expression of a wish, or with אֵל *Deprecative*, or with ו Convers. (as in וַיִּדַּע, וַיּוֹכַח, וַיִּשַׁע & וַיִּשַׁע).

(θ) The Rules in Tab. XVI (3) may be referred to, as for several of the above, so also for other forms not mentioned here.

200. The Partic. forms are sufficiently given in Tab. XVIII. The s. *f.* and pl. *m.* & *f.* endings agree with those in § 139 (β). But when the 3<sup>d</sup> Rt-letter is Guttural, the s. *f.* form is ת- instead of ת- [Cp. Tab. XVI (3)]. Thus, יֹדַעַת *Kal*, and מוֹדַעַת *Höph.*, of ידַע; and so נֹכַחַת *Niph.* of יכַח, (in p. ת-).

201. The ה of the *Hφ.* Voice sometimes appears, as in יֹהוֹשִׁעַ (1 S. xvii. 47 & Ps. cxvi. 6) 3 s. *m.* Fut. *Hφ.* fr. יִשַׁע; and so in Ps. lxxxi. 6 בִּיהוֹסֵף, where יֹהוֹסֵף is for יוֹסֵף *Joseph* (the same in form as 3 s. *m.* Fut. *Hφ.* fr. יוֹסֵף). So in הוֹדוֹדַת (Ps. xlv. 18) 3 pl. *m.* Fut. *Hφ.* fr. ידַח [Sect. XXI] with Aff. for *thee (m.)*. So too in יֹהִילֵל (Is. lii. 5) 3 pl. *m.* Fut. *Hφ.* fr. יִלֵּל for יִלֵּל. - [The forms יִלֵּל, etc., were mentioned in § 197 (η)].



202. Class III.—The forms in which the 1<sup>st</sup> Rt-letter is dropped and implied by Dag. F. in the 2<sup>d</sup> Rt-letter, as in § 195 (ε), agree with those in the next Section (XVI). Compare § 212.

203. Such forms as הִיצֵא (G. viii. 17 *Kri*) 2 s. *m.* Imp. *Hφ*. fr. יֵצֵא [and so הִישֵׁר (Ps. v. 9 *Kri*), w. — for — because of the ר, fr. יִשֵׁר] agree with Tab. XIV. So וַיִּיחַל (G. viii. 12, 3 s. *m.* Fut. *Nφ*.) is like וַיִּפְקֹד, i.e. יִפְקֹד with the Accent drawn back by ו Convers. And so some others, which need not be given, as they are not *Variations* from the forms of the Verb as given in Sect. XI.

## OBSERVATIONS XII-XV.

Obs. XII. The prefix ו (*and*) has sometimes — before a letter bearing an Accented Vowel, especially if the Accent be Disjunctive; thus, וַיִּין *and wine* G. xiv. 18. The Rule shall be given in the Appendix.

Obs. XIII. The Interrogative ה has sometimes — followed by Dag. especially where it could not be mistaken for the 'Def. Art.' Thus, הֲכִמַּכְתָּ (Is. xxvi. 7) *WHETHER according-to the stroke of* [מִכַּת]?

Obs. XIV. Personal-Pronoun forms are sometimes used with a Verb *Reflexively*, as in לָכֹּךְ לָכֹּךְ *go for yourselves* (i.e. *betake yourselves*), לָהּ וַתֵּשֶׁב *and she sat for herself* (i.e. *and she sat her down*).

Obs. XV. The expression "A son of so-many years" is used for "A person so many years old;" thus, בֶּן שִׁבְעֵי שָׁנִים *a son-of seven years* (i.e. *seven years old*) [was Jehoash at-his-becoming-king (בְּמָלְכוֹ)] 2 K. xii. 1.

N.B. (i) In NIPH. of פ' Verbs, the 1<sup>st</sup> Rt-letter ' (which is but rarely retained as in the Fut. form יִפְּרֶה p. 288) is mostly replaced by ו which is

(α) sometimes CONSONANTAL, as in the Infin. and Imper. הוֹשִׁיב etc., and Fut. יוֹשִׁיב etc.;

(β) sometimes QUIESCENT, as in the Past נוֹשֵׁב etc., and Partic. נוֹשֵׁב etc.

(ii) In HIPH. the ' is

(α) sometimes itself QUIESCENT, as in הִיטֵב (Infin. Abs., and Imper. 2 s. *m.*) etc., and

(β) sometimes replaced by ו QUIESCENT, as in הוֹשִׁיב etc. [Tab. XVIII];

(iii) In HOPH. the ' is replaced by ו QUIESCENT, as in הוֹשִׁיב etc.;

(iv) For the HITHPĀ-ĒL see § 193, and Note (‡), on p. 133.



## VOCABULARY IV.

1. אב <i>a father</i> , Tab. XIII (1).	5. מֶלֶךְ <i>a king</i> , Tab. X (1).	10. פַּרְעֹה <i>Pharaoh</i> .
2. אח <i>a brother</i> , Tab. XIII (2).	6. עֶבֶד ( <i>m.</i> ) <i>a servant</i> , Tab. X (6).	11. רוּחַ ( <i>f.</i> ) <i>spirit</i> (Exerc. xxiv. 58).
3. יחדו <i>together</i> .	7. עֵשָׂו <i>Esau</i> .	12. שְׂאוֹל <i>the pit, or grave</i> .
4. לֶחֶם ( <i>m.</i> ) <i>bread</i> , Tab. X (1).	8. פֹּה <i>here</i> .	
	9. בֶּן <i>lest, that not</i> .	

## EXERCISE XXX.

(To be translated into English, § 11. α-ε.)

לְךָ-לֹךְ<sup>2</sup> מֵאֶרְצְךָ... : וַיֵּצֵאוּ<sup>3</sup> לְלֶכֶת<sup>1</sup> אֶרְצָה<sup>4</sup> בְּנֵעֵן<sup>5</sup> :  
וַיָּרֶד<sup>6</sup> אֲבָרָם<sup>7</sup> מִצְרֵימָה<sup>8</sup> : וּלְאֲבָרָם<sup>7</sup> הֵיטִיב<sup>9</sup> : וַיֵּלֶךְ<sup>1</sup> לְמִסְעָיו<sup>10</sup> :  
וּמִלְכֵי-צָרָק<sup>11</sup> מֶלֶךְ שָׁלֵם הוֹצִיא<sup>3</sup> לֶחֶם וַיֵּין<sup>12</sup> : יָדַע<sup>13</sup> תָּרַע<sup>13</sup> בִּי  
גַר<sup>14</sup> יִהְיֶה<sup>15</sup> זֶרַעְךָ בְּאֶרֶץ לֹא לָהֶם<sup>16</sup> : הִלְבֵּן<sup>17</sup> מֵאָה<sup>18</sup> שָׁנָה<sup>19</sup>  
יִוָּלֵד<sup>20</sup> : וַיֹּאמֶר<sup>21</sup> אֲבָרָהָם<sup>22</sup> אֵל גְּעָרָיו<sup>23</sup> שְׁבוּ<sup>24</sup> לָכֶם<sup>25</sup> פֹּה עִם  
הַחֲמוֹר<sup>26</sup> וְאֲנִי וְהַנֶּעֱר<sup>23</sup> גִּלְכָּה<sup>1</sup> עַד<sup>27</sup> פֹּה<sup>27</sup> : הִתְלַכְּתִּי<sup>1</sup> עִם הָאִישׁ  
הַזֶּה וַתֹּאמֶר<sup>21</sup> [רַבָּקָה<sup>28</sup>] אֵלַי<sup>1</sup> : וַתִּלְכְּנִי<sup>1</sup> אַחֲרַי<sup>29</sup> הָאִישׁ :  
וַיֹּאמֶר<sup>21</sup> יַעֲקֹב אֱלֹהֵי אָבִי אֲבָרָהָם וְאֱלֹהֵי אָבִי יִצְחָק... אֵתָה  
אֲמַרְתָּ הֵיטֵב<sup>30</sup> אֵיטִיב<sup>9</sup> עִמָּךְ<sup>31</sup> : וַיֹּאמֶר<sup>21</sup> [עֵשָׂו] נִסְעָה<sup>32</sup> וּגְלַכְהָ<sup>1</sup>  
וְאֵלְכָה<sup>1</sup> לְנִגְדְךָ<sup>33</sup> : הִיֻּלְכּוּ<sup>1</sup> שְׁנֵי<sup>34</sup> יַחְדוֹ : אֵל תִּלְךָ בְּדֶרֶךְ עַמִּים<sup>31</sup> :

<sup>1</sup> לך to go. <sup>2</sup> for thee (*m.*) [Obs. XIV, p. 139]. <sup>3</sup> יצא to go forth, to go out. [This Verb must be given in Sect. XXI; the form here agrees with Tab. XVIII.] <sup>4</sup> ארץ § 71 (ii). <sup>5</sup> Canaan.\* <sup>6</sup> ירד *K.* to go down, go down to, *Hφ.* to bring down, bring down to. <sup>7</sup> Abram.\* <sup>8</sup> מִצְרַיִם Egypt.\* <sup>9</sup> יטב *K.* to be good, *Hφ.* to do good, to deal well, also to adorn. <sup>10</sup> for (or on) his journeyings. <sup>11</sup> And Melchizedech [king of Salem]. <sup>12</sup> וַיֵּין wine [Obs. XII]. <sup>13</sup> ידע *K.* to know, to take notice, *Hφ.* to make known. <sup>14</sup> a sojourner. <sup>15</sup> shall be. <sup>16</sup> theirs, [belonging] to them (*m.*). <sup>17</sup> בֶּן a son [Obs. XIII]. <sup>18</sup> a hundred. <sup>19</sup> a year [§ 106 (ii)]. <sup>20</sup> ילד *K.* to bear a child, *Nφ.*

אֲשַׁכְּבָהּ <sup>35</sup> וְאִישָׁן <sup>36</sup> : הָאִירָה <sup>37</sup> עֵינֵי פֶן אִישָׁן <sup>36</sup> הַמּוֹת + : וְיוֹסֵף <sup>38</sup>  
 הוֹרֵד <sup>6</sup> מִצְרֵימָה <sup>8</sup> : יִי . . . מוֹרִיר <sup>6</sup> שְׁאוֹל וַיַּעַל <sup>39</sup> . . . : לְהוֹשִׁיב <sup>24</sup> עַם  
 נְדִיבִים <sup>40</sup> : וַיִּקֶּץ <sup>41</sup> פָּרְעָה וַיִּישָׁן <sup>36</sup> וַיַּחֲלֹם <sup>42</sup> שְׁנִית <sup>43</sup> : בְּמִיטַב <sup>44</sup>  
 הָאָרֶץ הוֹשֵׁב <sup>24</sup> אֶת אֲבִיד וְאֶת אֲחִיד : הָאֵלֶךְ <sup>1</sup> וְקָרָאתִי <sup>45</sup> לָךְ  
 אִשָּׁה <sup>46</sup> מִיִּנְקָת <sup>47</sup> וְתִינֶנְךָ <sup>47</sup> לָךְ אֶת הַיָּלֵד <sup>48</sup> : וְתֹאמַר <sup>21</sup> בֵּת פָּרְעָה  
 לָבִי <sup>1</sup> : הִילִכִי <sup>1</sup> אֶת הַיָּלֵד <sup>48</sup> הִנֵּה . . . : וַיֵּדַע <sup>13</sup> אֱלֹהִים : וַיֵּשַׁע <sup>49</sup> . . .  
 מִיַּד <sup>50</sup> חֶזֶק <sup>51</sup> אֲבִיוֹן <sup>52</sup> : וְהִזָּה <sup>53</sup> בִּי <sup>54</sup> תִּלְכּוּן <sup>1</sup> † לֹא תִלְכּוּ <sup>1</sup> רִיקָם <sup>55</sup> :  
 וְנֹדַעְתִּי <sup>13</sup> בָּם :

נֹדַע <sup>13</sup> יִי : הוֹשִׁיעָה <sup>49</sup> לֹו יִמִּינוּ <sup>56</sup> : הוֹרִיעוּ <sup>13</sup> בְּעַמִּים <sup>57</sup>  
 עַל־לִתְיוֹ <sup>58</sup> : מוֹדַעַת <sup>13</sup> זֹאת : הוֹרִיעַ <sup>13</sup> יִי יִשׁוּעָתוֹ <sup>59</sup> : לֹא בְּחֶרֶב <sup>60</sup>  
 וּבְחִנִּית <sup>61</sup> יְהוֹשִׁיעַ <sup>49</sup> יִי : וְאֶת דְּבָאֵי <sup>62</sup> רוּחַ יוֹשִׁיעַ <sup>49</sup> : הוֹשִׁיעַ <sup>49</sup>  
 עֲבָדְךָ אֶתְּהָ אֱלֹהֵי : הָאֵר <sup>63</sup> פָּנֶיךָ <sup>64</sup> וְנֹשְׁעָה <sup>49</sup> :

to be born. <sup>21</sup> אמר to say.\* <sup>22</sup> Abraham.\* <sup>23</sup> נַעַר a youth, a young-man  
 (Tab. X. 5). <sup>24</sup> יֹשֵׁב to sit, to sit down, also to dwell. <sup>25</sup> Obs. XIV. <sup>26</sup> חֲמֹר an ass.  
<sup>27</sup> עַד כֵּה so far, to yonder place. <sup>28</sup> Rebekah.\* <sup>29</sup> after. <sup>30</sup> Inf. Hφ. of (9).  
<sup>31</sup> Tab. III. <sup>32</sup> let us take our journey. <sup>33</sup> before thee (m.). <sup>34</sup> two.\* <sup>35</sup> שָׁכַב to lie  
 down. <sup>36</sup> יָשָׁן to sleep. <sup>37</sup> lighten Thou. <sup>38</sup> יוֹסֵף Joseph.\* <sup>39</sup> and He hath brought up.  
<sup>40</sup> princes. <sup>41</sup> יָקָץ to awake. <sup>42</sup> חֲלֹם to dream. <sup>43</sup> a second time. <sup>44</sup> in the best of.  
<sup>45</sup> and shall I call? <sup>46</sup> a woman. <sup>47</sup> יָנַק K. to suck, Hφ. to suckle, nurse [a child].  
<sup>48</sup> יָלַד a child (m.). <sup>49</sup> יִשַׁע § Hφ. to save. <sup>50</sup> יָד a hand, i.e. יָד. <sup>51</sup> a strong one (m.).  
<sup>52</sup> a needy one. <sup>53</sup> and it shall be. <sup>54</sup> that when. <sup>55</sup> empty. <sup>56</sup> יָמִין a right-hand (f.).  
<sup>57</sup> among the peoples. <sup>58</sup> His doings. <sup>59</sup> יִשׁוּעָה Salvation. <sup>60</sup> חֶרֶב a sword. <sup>61</sup> חִנִּית  
 a spear. <sup>62</sup> crushed ones of. <sup>63</sup> shew Thou the Light of. <sup>64</sup> Thy countenance.

\* Words marked thus (\*) need not be given in the Notes again.

† [In] death; or, as some give, '[the sleep of] death.'

‡ § 145.

§ Nφ. to be saved.

\*\* Pt. I, § 12.

## EXERCISE XXXI.

(To be translated into Hebrew, § 11. ζ-μ.)

And the thing<sup>1</sup> was-good\*<sup>2</sup> in the eyes<sup>3</sup> of Pharaoh. Forasmuch-as-God-hath-shewed-thee (Hebr. *after*<sup>4</sup> *causing-to-know-of*<sup>5</sup> *God thee m.*) all this,<sup>6</sup> there-is-none<sup>7</sup> [so] prudent<sup>8</sup> and wise<sup>9</sup> as-thou.† And the brethren<sup>10</sup> of Joseph went-down.\*<sup>11</sup> By this<sup>6</sup> I-shall-know<sup>12</sup> that true-men<sup>13</sup> ye[are]... —The lad<sup>14</sup> will-not be-able<sup>15</sup> to leave<sup>16</sup> his father. If your (*m.*) little<sup>17</sup> brother<sup>10</sup> shall not come-down,<sup>11</sup> ye-shall-no-more-see (Hebr. *ye-shall-not add*<sup>18</sup> *to-see*<sup>19</sup>) my face.<sup>20</sup> And-we-said<sup>39</sup> to our father, we-shall not be-able<sup>15</sup> to go-down.<sup>11</sup> If thou (*m.*)-art-not [Tab. XIII (‡, δ)] sending,<sup>21</sup> we-will not go-down.<sup>11</sup> Could-we-certainly-know (Hebr. *whether to-know*<sup>22</sup> *could-we-know*) that he-would-say [Fut.], bring-down<sup>23</sup> your (*m.*) brother ?

And-offspring-was-born\*<sup>24</sup> to Joseph. And his bow<sup>25</sup> abode\*<sup>26</sup> in strength.<sup>27</sup> Come-down-thou (*f.*)<sup>11</sup> and sit<sup>26</sup> on<sup>23</sup> dust.<sup>29</sup> Who [is] like the wise<sup>9</sup> [One] ? and who knoweth<sup>30</sup> the interpretation<sup>31</sup> of a thing?<sup>1</sup>—And He-hath-brought-down\*<sup>23</sup> the might<sup>32</sup> of her confidence.<sup>33</sup> Save,<sup>34</sup> O LORD, Thy people<sup>35</sup>.... O-now,<sup>36</sup> LORD, save-Thou,<sup>37</sup> we-pray !<sup>38</sup>

<sup>1</sup> דָּבָר *m.* <sup>2</sup> יטב (Class I, § 197). <sup>3</sup> Vocab. II (6). <sup>4</sup> אַחֲרֵי. <sup>5</sup> Inf. *Hiph.* of ירע. <sup>6</sup> זאת. <sup>7</sup> אֵין. <sup>8</sup> גָּבוֹן. <sup>9</sup> חָכָם. <sup>10</sup> Tab. XIII (2). <sup>11</sup> ירד (Class II†). <sup>12</sup> ירע § 199. <sup>13</sup> בָּנִים. <sup>14</sup> נֶעַר. <sup>15</sup> Fut. *Hoph.* of יכל. <sup>16</sup> עֹוֹב. <sup>17</sup> קָטָן. <sup>18</sup> Fut. *Hiph.* of יסף (like that of ישב). <sup>19</sup> לִרְאוֹת. <sup>20</sup> Vocab. II (7). <sup>21</sup> שְׁלַח *Pr.* <sup>22</sup> Inf. *Abs.* of (12) [followed by the Fut. of (12)]. <sup>23</sup> *Hiph.* of (11). <sup>24</sup> *Niph.* of ילד. <sup>25</sup> קֶשֶׁת (*f.*) decl. like Tab. X (1). <sup>26</sup> יֵשֵׁב. <sup>27</sup> אֵיתָן. <sup>28</sup> עַל. <sup>29</sup> עָפָר. <sup>30</sup> Partic. (1) *Kal* of (12). <sup>31</sup> פִּיֶּשֶׁר. <sup>32</sup> עֹז. <sup>33</sup> מִבְּטָח. (N.B. Put ׀ before the ׀ when it has ׀ under it.) <sup>34</sup> *Hiph.* of ישע (§ 199, ε). <sup>35</sup> Vocab. I (14). <sup>36</sup> אֲנִי. <sup>37</sup> § 199, ζ. <sup>38</sup> נָא. <sup>39</sup> אמר, § 188 (α).

\* Fut. w. † Conv.

† Hebr. *like thee (m.)*, Tab. II.

‡ § 198, p. 136.

## SECTION XVI.

VARIATIONS IN THE CASE OF VERBS  $\text{נָּשָׂא}$ , *i.e.* WHOSE FIRST ROOT-LETTER IS  $\text{נ}$  [Tab. XIX].

204. Some forms are like those in Tab. XIV, *viz.* the Inf. Abs., the Past Tense, and Participles *Kal*,—the Infin., Imper., and Fut. *Nφ.*,—and the whole of the *Pi.*, *Pū.*, & *Hθ.*

205. The chief Variations are the following:

(i) the *disappearance*\* of the 1<sup>st</sup> Rt-letter  $\text{נ}$  (*a*) in the Infinitive Constr. *Kal* [thus,  $\text{נָּשָׂא}$  fr.  $\text{נָּשָׂא}$ , the  $\text{נ}$  being added as in the  $\text{נָּשָׂא}$  Verbs, § 194 (*a*)], and (*β*) in the Imper. *Kal*,—see Tab. XIX;

(ii) the dropping of the  $\text{נ}$  (when it would have  $\text{—}$  *Quiescent*)† and the placing Dag. F. in the 2<sup>d</sup> Rt-letter,‡ as in  $\text{נָּשָׂא}$  for  $\text{נָּשָׂא}$ ,  $\text{נָּשָׂא}$  for  $\text{נָּשָׂא}$ , etc. This is seen [Tab. XIX] to be the case in Fut. *K.*, in the Past & Partic. *Nφ.*, and in the *Hiph.* & *Höph.* Voices. Also,

N.B. these Verbs have usually the  $\text{—}$  (or *Hūph-äl*) form of the Sixth Voice. Cp. § 121. Thus,  $\text{נָּשָׂא}$  3 s. *m.* Past *Hoph.* for  $\text{נָּשָׂא}$  corresponding to  $\text{נָּשָׂא}$ , etc.

206. When the 2<sup>d</sup> Rt-letter is Guttural,

(*a*) instead of the  $\text{נָּשָׂא}$  Inf. form,§ as in  $\text{נָּשָׂא}$ , we have  $\text{נָּשָׂא}$  as in  $\text{נָּשָׂא}$  Inf. *K.* of  $\text{נָּשָׂא}$  w.  $\text{ל}$ . [See also Note (*a*) on Tab. XIX.]

(*b*) It scarcely need be said that the Rules of Tab. XVI (3) [cp. § 181] hold for these Verbs also.

\* Only in the case of some of the Verbs which take  $\text{—}$  to the 2<sup>d</sup> Rt-letter in the Fut. [Cp. § 207]. See also 'Notes on Tab. XIX.'

† Forms in which the  $\text{נ}$  is *not* dropped agree with Tab. XIV, and therefore do not fall under this head, *viz.* of 'Variations.'

‡ The Dag. F. is sometimes dropped when the 2<sup>d</sup> Rt-letter has  $\text{—}$ ; thus, from  $\text{נָּשָׂא}$ ,  $\text{נָּשָׂא}$  [instead of  $\text{נָּשָׂא}$  for  $\text{נָּשָׂא}$ ], and so  $\text{נָּשָׂא}$ , etc.

§ So also instead of the  $\text{נָּשָׂא}$  in s. *f.* Partic. forms. Cp. Tab. XVI (3) (D).



207. Some Verbs פֿ'נ have the (—) form of Fut. *K.*; thus יִגֵּשׁ, etc., as in § 205 (ii). And, of these, some drop the נ in the Infin. Constr. and Imper. 2 s. *m. K.*, as said in § 205 (i). But

208. other Verbs פֿ'נ have the (÷) form of Fut. *K.* These do not take the ת־ form of Inf. *K.*, and do not drop the נ in the Imper. *K.* [§ 205, i]; thus, fr. נָפַל (of which the Fut. *K.* is יִפֹּל etc.) we have the Inf. *K.* forms לִנְפֹּל, בִּנְפֹּל, בִּנְפֹּל, and the Imper. 2 pl. *m.*; and so נָטַשׁ 2 s. *m.* Imper. *K.* of נָטַשׁ (of which the Fut. is יִטֵּשׁ, etc.); etc.

209. Before a Guttural 2<sup>d</sup> Rt-letter, the נ is generally not dropped. But

(α) it is so dropped, and Compensation (for the Dag.) is made, in the *K.* Fut. יִחַת, תִּחַת, and

(β) it is so dropped, and Compensation is not made, in the *Nφ.* Past נָחַם, נִחַמְתִּי, נִחַמְתֶּם, and Partic. נֹחֵם, of נָחַם; and so in the *Nφ.* Past נִחַתוּ of נָחַת.

210. (α) Some Verbs have forms like those in Tab. XIV, besides corresponding forms like those in Tab. XIX; thus, fr. נָטַר, יִטּוֹר and תִּטּוֹר, also יִנְטוֹר.

(β) Also some have both the (÷) and the (—) form of the Fut. *K.*; thus, fr. נָדַר both יִדֹּר, תִּדֹּר, וְתִדֹּר, and also וַיִּדֹּר.

211. The 1 s. and 1 pl. Fut. *K.*, w. the ה of § 144, drop the Vowel of the 2<sup>d</sup> Rt-letter (except when the word is in Pause). Thus, נִפְעָה \* & נִסְעָה † 1 pl. Fut. *K.*; אָפְלָה (in Pause: אֶפְלָה) 1 s., & נָפְלָה (which would be in Pause: נֶפְלָה) 1 pl.; etc.

\* In Pause the ם would have ף, thus: נִפְעָה.

† See Pt. I, § 72 (Note \*, e) for (i) the help given to the pronunciation by dropping the Dag. F., as in § 205, Note ‡, and (ii) the additional help sometimes given by a Compound Shva [as in אֶשְׁקָה, fr. נִשַּׁק, 1 K. xix. 20].



Similarly, in other Voices, except the *Hφ.*, in which the *Khêrik* remains as usual (thus, נִגְיָדָה, נִגְיָדָה, fr. נגד).

212. As said in § 202, some Verbs whose 1<sup>st</sup> Rt-letter is י drop their 1<sup>st</sup> Rt-letter and take Dag. F. in the 2<sup>d</sup> Rt-letter, and so have forms like those of the Verbs פָּנ in Tab. XIX. Thus, from

יֵצֵב, *Nφ.* Past [נִצְּבָה], נִצְּבָה, etc. Partic. נִצְּבָה, etc. ;

*Hφ.* Inf. (w. ל) לְהֵצִיב, Past הֵצִיב, etc., Fut. יֵצִיב (יֵצֵב, יֵצֵב), etc. ;

*Hö.* Partic. מֵצֵב. So, from

יֵצֵג, *Hφ.* Inf. הֵצֵג, Past הֵצִיג etc., Fut. יֵצִיג (יֵצֵג), etc.

*Hö.* Fut. יֵצֵג (p. יֵצֵג). So, from

יֵצֵע, *Hφ.* Fut. יֵצִיע, etc.

*Hö.* Fut. יֵצֵע. So, from

יֵצֵת,\* *K.* Fut. [יֵצֵת], תֵּצֵת, etc. ;

*Nφ.* Past יֵצֵת, etc., Fut. יֵצֵתוּ Is. xxxiii. 12 (for יֵצֵתוּ, the ך being resolved into ך followed by Dag.) ;

*Hφ.* Past הֵצִית, הֵצִיתִי, etc. ; Fut. [יֵצִית], יֵצִית, etc.

213. So יֵנַח† is given by some authorities as a Root which drops its י and takes Dag. F. in the 2<sup>d</sup> Rt-letter in *Hφ.* and *Hö.* ; thus, *Hφ.* Inf. לְהֵנִיחַ (w. ל), Past הֵנִיחַ (& הֵנַח) etc., Fut. יֵנִיחַ (& יֵנַח) etc. ; *Hö.* מֵנַח, Partic.—הֵנִיחָה (Zech. v. 11) 3 s. f. Past, is partly *Höph.* and partly *Hiph.*

214. Besides the above, there are some occasional forms of Verbs פָּנ which are like forms of Verbs פָּנ in Tab. XIX.

\* As given by some authorities.

† Some, however, discard this Root, and suppose that there are two forms of the *Hφ.* & *Hö.* of נָח, with different significations.

215. The Verb לקח *to take* drops its ל as the נ is dropped [§ 205, i & ii] in the Verbs פִּנ. Also,

N.B. on account of the ח, this Verb has ת— in the Inf. K. instead of the ת־ of the form נָשַׁח fr. נָשַׁח. Cp. § 206.

[For this Verb לקח see 'Notes on Tab. XIX,' Column (A).]

216. The Verb נתן *to give*, as seen in 'Notes on Tab. XIX' Column (B), also drops its 3<sup>d</sup> Rt-letter Nun before ת, and before נ; and Dagesh F. is then placed in the following letter (except in the case of תַּת\* Inf. Constr.). Thus we have the Infin. תָּתֵן *his giving* [instead of תָּנֵתוֹ like נָשַׁח], and תָּתֵן *thy (m.) giving*, תָּתֵן *thy (f.) giving*, תָּתֵן *my giving*, etc.; and so in the Past-Tense we have נָתַת [instead of נָתַתָּ], נָתַתָּ, נָתַתָּ, נָתַתָּ. In all these the 3<sup>d</sup> Rt-letter נ is dropped before ת. So in the 1 pl. Past נָתַנּוּ [instead of נָתַנּוּ] it is dropped before the נ of the termination נָנּוּ—.

217. For the Pause-forms of the Verbs פִּנ, it is sufficient to refer to §§ 165 & 166.

\* This word has — instead of a Short-Vowel followed by Dag. F.

## VOCABULARY V.

- |  |  |  |
|--|--|--|
| 1. גִּבּוֹר <i>a mighty one (m.)</i> .   | 3. כְּבוֹד <i>(m.) glory, i.e. כְּבוֹד</i> | 5. עֵין (Vocab. II. 6) is rarely masc.           |
| 2. יָבִיל <i>(m.) produce, increase.</i> | 4. נָקָם <i>(m.) vengeance.</i>            | 6. שָׁבִי <i>(m.) captivity (i.e. the same).</i> |

## EXERCISE XXXII.

(To be translated into English, § 11, α-ζ.)

חֶסֶד<sup>1</sup> וְאֵמֶת<sup>2</sup> יִצְרוּ<sup>3</sup> מִלֶּךְ<sup>4</sup> : שְׁמַע<sup>4</sup> בְּנֵי וְקַח<sup>5</sup> אֲמָרִי<sup>6</sup> : לִקְחַת<sup>5</sup>  
 מוֹסֵר<sup>7</sup> הַשִּׁבְלִי<sup>8</sup> : לִתֵּת<sup>9</sup> לַפְתָּאִים<sup>10</sup> עֲרָמָה<sup>11</sup> : אִם תִּקַּח<sup>5</sup> אֲמָרִי<sup>6</sup>  
 . . . לַתְּבוּנָה<sup>12</sup> תִּתֵּן<sup>9</sup> קוֹלְךָ : אִזּוּ תֵּלֶךְ<sup>13</sup> לְבִטָּח<sup>14</sup> דְּרָכְךָ וְרִגְלְךָ<sup>15</sup>  
 לֹא תִגּוֹף<sup>16</sup> : תִּנָּה<sup>9</sup> בְּנֵי לִבְךָ<sup>17</sup> לִי וְעִיגִיד דְּרָכֶי תַצְרֶנָּה<sup>3</sup> :  
 עִינֶיךָ לִנְבִּיחַ<sup>18</sup> יִבִּיטוּ<sup>19</sup> : וְרַעַת<sup>20</sup> שִׁפְתֶּיךָ<sup>21</sup> יִנְצְרוּ<sup>3</sup> : לֹא יוֹעִילוּ<sup>22</sup>  
 אוֹצְרוֹת<sup>23</sup> רָשָׁע<sup>24</sup> וְצָרָקָה<sup>25</sup> תַצִּיל<sup>26</sup> מִמָּוֶת<sup>27</sup> : לִקַּח<sup>28</sup> טוֹב<sup>29</sup>  
 נָתַתִּי<sup>9</sup> לָכֶם : קָחוּ<sup>5</sup> מוֹסְרֵי<sup>7</sup> : הִנֵּה<sup>30</sup> אֲבִיעָה<sup>31</sup> לָכֶם רוּחִי : הִבִּיטוּ<sup>19</sup>  
 אֶל אֲבָרָהָם אֲבִיכֶם : תִּנּוּ<sup>9</sup> לִי אֱלֹהֵיכֶם כְּבוֹד : יִתֵּן<sup>9</sup> קוֹלוֹ :  
 וְהָאָרֶץ תִּתֵּן<sup>9</sup> אֶת יְבוּלָהּ : וְאֶל זֶה<sup>32</sup> אֲבִיט<sup>19</sup> אֶל עֲנִי<sup>33</sup> וְנִבֵּה<sup>34</sup>

<sup>1</sup> mercy. <sup>2</sup> אֵמֶת truth. <sup>3</sup> נָצַר to keep, preserve. <sup>4</sup> שְׁמַע to hear. <sup>5</sup> לָקַח to take, to receive; *Nφ.* & *Hφ.* to be taken. <sup>6</sup> אֲמָרִים sayings. <sup>7</sup> מוֹסֵר instruction. <sup>8</sup> wisdom, intelligence. <sup>9</sup> נָתַן to give, to set, to give forth or utter [one's voice]. <sup>10</sup> to simple ones. <sup>11</sup> subtlety. <sup>12</sup> תְּבוּנָה understanding. <sup>13</sup> יָלַךְ to go. <sup>14</sup> securely. <sup>15</sup> רִגְלִי (f.) a foot, *Tab. X (i), Du.* רִגְלִים. \* <sup>16</sup> נָפַח to stumble [(so E.V. here); *lit.* to strike, dash, smite]. <sup>17</sup> לֵב (m.) a heart, w. aff. לְבוֹ, etc., pl. לְבוֹת. \* <sup>18</sup> straight forwards. <sup>19</sup> נִבֵּט *Hφ.* to look, to behold. <sup>20</sup> and knowledge. <sup>21</sup> שִׁפְתָּה a lip, *Du.* שִׁפְתִּים. \* <sup>22</sup> יָעַל *Hφ.* to profit, to avail. <sup>23</sup> treasures of. <sup>24</sup> wickedness. <sup>25</sup> and righteousness. <sup>26</sup> נָצַל *Hφ.* to deliver. <sup>27</sup> from death. <sup>28</sup> doctrine. <sup>29</sup> good \* [Adject. m., § 76 (i)]. <sup>30</sup> behold! <sup>31</sup> נִבֵּעַ *Hφ.* to pour out, to utter. <sup>32</sup> this one, such a one (m.). <sup>33</sup> a humble one (m.). <sup>34</sup> and one (m.) stricken of, (or *contrite*, as E.V.).

רוח : אֶצֶק <sup>35</sup> רוּחִי עַל זֶרַעְךָ : וְהִקְרַבְתִּיו <sup>36</sup> וְנִגַּשׁ <sup>37</sup> אֵלַי כִּי מִי <sup>38</sup>  
 הוּא <sup>39</sup> זֶה <sup>38</sup> עָרַב <sup>39</sup> אֶת לְבֹי <sup>17</sup> לְגִשֶׁת <sup>37</sup> אֵלַי נָאִם יְיָ : מִגִּיד <sup>61</sup> דְּבָרָיו  
 לְיַעֲקֹב : וְחָשַׁב <sup>40</sup> מַחֲשָׁבוֹת <sup>41</sup> לְבַלְתִּי <sup>42</sup> יָדַח <sup>43</sup> מִמֶּנּוּ נָדַח <sup>43</sup> : נָקָם  
 אֶקַּח <sup>5</sup> : גַּם שָׂבִי גְבוּר יֶקַח <sup>5</sup> : מִי בַעַל <sup>44</sup> מִשְׁפָּטִי <sup>44</sup> יִגֹּשׁ <sup>37</sup> אֵלַי :  
 מִפֶּחַד <sup>45</sup> אוֹיֵב תֵּצֵר <sup>3</sup> חַיִּי <sup>46</sup> : וְרוּחַ קְדֹשְׁךָ <sup>47</sup> אֵל תִּתֵּן <sup>5</sup> מִמֶּנִּי :  
 לֹא יִגַּע <sup>48</sup> בְּךָ רָע <sup>49</sup> : יִפֹּל <sup>50</sup> מִצִּדְּךָ <sup>51</sup> אֶלֶף <sup>52</sup> . . . אֵלַיךָ לֹא  
 יִגֹּשׁ <sup>37</sup> : וְהָיִיתָ <sup>53</sup> מְצֻק <sup>54</sup> וְלֹא תִירָא <sup>55</sup> :

וְאֶתָּנָה <sup>9</sup> אֶת פָּנֵי אֵל אֲדַנִּי <sup>56</sup> הָאֱלֹהִים : וְאֶצְרָה <sup>3</sup> מִצּוֹת <sup>57</sup>  
 אֱלֹהֵי : חֲקִיךָ <sup>58</sup> אֶצְרָה <sup>3</sup> : אֶתָּה הַצִּבְתָּ <sup>59</sup> כָּל גְּבוּלוֹת <sup>60</sup> אֶרֶץ :  
 הִגִּידוּ <sup>61</sup> הַשָּׁמַיִם צִדְקוֹ <sup>62</sup> : יוֹם <sup>63</sup> לְיוֹם <sup>63</sup> יָבִיעַ <sup>31</sup> אֶמֶר <sup>64</sup> : גַּע <sup>48</sup>  
 בְּהָרִים <sup>65</sup> וַיַּעֲשֵׂנוּ <sup>66</sup> : כִּי <sup>67</sup> אֶקַּח <sup>5</sup> מוֹעֵד <sup>63</sup> אֲנִי מִיִּשְׂרָאֵל <sup>69</sup> אֲשַׁפֵּט <sup>70</sup> :

<sup>35</sup> יֶצַק to pour (§ 212). <sup>36</sup> and I will bring him near. <sup>37</sup> נִגַּשׁ *K. & Nφ.* to approach. <sup>38</sup> who is this [that]? (cp. § 96, ii. β, and § 97). <sup>39</sup> hath engaged, or pledged. <sup>40</sup> חָשַׁב to think, devise. <sup>41</sup> devices. <sup>42</sup> in order that not. <sup>43</sup> נָדַח to banish, expel. <sup>44</sup> *lit.* master of my suit, *i.e.* one in controversy with me. <sup>45</sup> from fear of. <sup>46</sup> חַיִּים (*m.*) life (a Noun of plural form). \* <sup>47</sup> Vocab. I (16). <sup>48</sup> נָגַע to touch, happen (as an evil accident) [with ב before the person or thing affected]. <sup>49</sup> evil (*m.*). <sup>50</sup> נָפַל to fall. <sup>51</sup> beside thee (*m.*). <sup>52</sup> a thousand, Tab. X (1). <sup>53</sup> and thou shalt be. <sup>54</sup> יֶצַק *Hoph.* to be firm. <sup>55</sup> thou shalt fear. <sup>56</sup> The Lord. <sup>57</sup> [the] commandments [of]. <sup>58</sup> חֲקִים statutes. <sup>59</sup> יָצַב *Hφ.* to place, to establish. <sup>60</sup> [the] borders [of]. <sup>61</sup> נָגַד *Hφ.* to declare. <sup>62</sup> צִדְקָה (*m.*) righteousness \*, Tab. X (2). <sup>63</sup> יוֹם (*m.*) a day, pl. יָמִים 'i.c.' יָמִי. \* <sup>64</sup> a saying. <sup>65</sup> הָר (*m.*) a mountain, 'i.c.' הָרִים, pl. הָרִי 'i.c.' הָרִי. \* <sup>66</sup> עָשָׂן to smoke. <sup>67</sup> when. <sup>68</sup> appointed-time. <sup>69</sup> rightly. <sup>70</sup> שָׁפַט to judge.

\* Words marked thus (\*) need not be given in the Notes again.



## EXERCISE XXXIII.

(To be translated into Hebrew, § 11. ζ-μ.)

And Jacob vowed \*<sup>1</sup> a vow.<sup>2</sup> And Jacob told \*<sup>3</sup> to Rachel<sup>4</sup> that<sup>16</sup> the brother of her father he [was]. Tell-thou<sup>5</sup> (*m.*) to me what<sup>6</sup> [shall be] thy reward.<sup>7</sup> Better<sup>8</sup> [§ 82, i.] is my-giving<sup>9</sup> her to thee (*m.*) than my-giving<sup>9</sup> her to another<sup>10</sup> man<sup>11</sup>: abide<sup>12</sup> with-me.<sup>22</sup> And it-was-told \*<sup>14</sup> to Laban<sup>15</sup> that<sup>16</sup> Jacob had-fled<sup>17</sup> [§ 152]. And he-took \*<sup>18</sup> his brethren with<sup>13</sup> him. Recognize<sup>19</sup> for-thyself<sup>20</sup> (*m.*) what<sup>21</sup> [is thine] with-me,<sup>22</sup> and take<sup>18</sup> [it] to thee.—And he-took \*<sup>18</sup> of<sup>23</sup> that-which-came-to-hand (*Hebr. the-coming*<sup>24</sup> into<sup>25</sup> his hand) a present<sup>26</sup> for Esau his brother. And-he-bowed-himself<sup>27</sup> earthwards<sup>28</sup> seven<sup>29</sup> times<sup>30</sup> until<sup>31</sup> his-approaching<sup>32</sup> unto<sup>31</sup> his brother. And the women-servants<sup>33</sup> approached \*<sup>32</sup> . . . . And Leah<sup>34</sup> also approached \*<sup>32</sup> . . . . And afterwards<sup>35</sup> there-approached<sup>36</sup> Joseph and Rachel.<sup>4</sup>—And they (*m.*)-journeyed \*<sup>37</sup> from Beth-el.<sup>38</sup> And Jacob placed \*<sup>39</sup> a pillar<sup>40</sup> over<sup>41</sup> her grave.<sup>42</sup> And Israel journeyed \*<sup>37</sup>.—And HE-conducted \*<sup>43</sup>, like the sheep,<sup>44</sup> His people.<sup>45</sup> And a new<sup>46</sup> spirit<sup>47</sup> I-will-give<sup>48</sup> within-you.<sup>49</sup> And I-will give †<sup>48</sup> in Zion Salvation<sup>50</sup> for Israel My glory.<sup>51</sup>

That-which thou (*m.*)-shalt-vow,<sup>52</sup> pay-thou.<sup>53</sup>

<sup>1</sup> נדר Fut. (=). [See § 210 (β).] <sup>2</sup> נָדָר. <sup>3</sup> נָגַד Hφ. <sup>4</sup> רָחֵל. <sup>5</sup> Imper. Hφ. of נָגַד, w. ה. <sup>6</sup> מָה. <sup>7</sup> מִשְׁפָּרְתוֹ, w. aff. מִשְׁפָּרְתוֹ, etc. <sup>8</sup> טוֹב. <sup>9</sup> Inf. K. of נתן, w. aff. for my. <sup>10</sup> אֲחֵר. <sup>11</sup> אִישׁ. <sup>12</sup> Imper. K. of יָשַׁב, w. ה. <sup>13</sup> Tab. III (3). <sup>14</sup> Hēph. of (3). <sup>15</sup> לָבָן. <sup>16</sup> פִּי. <sup>17</sup> בָּרַח. <sup>18</sup> לָקַח. <sup>19</sup> נָכַר Hφ. <sup>20</sup> לָהּ. <sup>21</sup> מָה. <sup>22</sup> עִמָּדִי. <sup>23</sup> מִן. <sup>24</sup> הִבָּא. <sup>25</sup> ב. <sup>26</sup> מִנְחָה. <sup>27</sup> וַיִּשְׁתַּחוּ. <sup>28</sup> אֶרֶץ § 71 (iii). <sup>29</sup> נִשְׁבַּע. <sup>30</sup> פְּעָמִים. <sup>31</sup> עַד. <sup>32</sup> נִגַּשׁ. <sup>33</sup> pl. of שָׁפָחָה. <sup>34</sup> לֵאָה. <sup>35</sup> אַחֵר. <sup>36</sup> 3 s. m. Past Nφ. of נִגַּשׁ. <sup>37</sup> נָסַע. <sup>38</sup> בֵּית אֵל. <sup>39</sup> Hφ (§ 212). <sup>40</sup> מִצֵּבָה. <sup>41</sup> עַל. <sup>42</sup> קִבְּרָה. <sup>43</sup> Hφ of (37). <sup>44</sup> צֹאן. <sup>45</sup> Vocab. I (14). <sup>46</sup> חָדָשׁ (*m.*). See § 59. <sup>47</sup> רוּחַ (*f.*). <sup>48</sup> נתן. <sup>49</sup> בְּקִרְבְּכֶם. <sup>50</sup> תִּשְׁוֶעָה. <sup>51</sup> תַּפְאֶרֶת (§ 74, *f.*). <sup>52</sup> נָדָר Fut. (÷). [See also No. 1.]. <sup>53</sup> שָׁלַם Pz.



## SECTION XVII.

VARIATIONS IN THE CASE OF VERBS ע'ו, AND VERBS ע'י  
[Tab. XX].

218. There are two great Classes of Verbs whose 2<sup>d</sup> Rt-letter is ך or ך', viz. those

- (I) in which the ך (or the ך') is *Consonantal*,
- (II) in which the ך (or the ך') is *Quiescent*.

219. The forms of the First Class agree with those of ordinary Verbs,\* and therefore do not require detailed mention here. But

220. IMPORTANT VARIATIONS take place when the 2<sup>d</sup> Rt-letter is ך (or ך') *Quiescent*.

(i) The ך is sometimes *Quiescent* in ך; as in [see Tab. XX]

(a) *Kal*,—Infin., Partic (2), Imper. and Fut.,

(β) *Nφ*,—Past 2 s. & pl. (*m.* & *f.*), and 1 s. & pl. But

(N.B.) the defective form ך may occur for ך, as in

כָּרַם Ps. xii. 9 for כָּרְוֹם Inf. *K.* w. כ (fr. רוּם),  
and so קָמוּ for קוֹמוּ 2 pl. *m.* Imper. *K.*, וָאָקָם for  
וָאָקוּם 1 s. Fut. *K.* w. ו Conv., יָקָמוּ for יָקוֹמוּ  
3 pl. *m.* Fut. *K.*, etc.

\* Thus, (a) when the 2<sup>d</sup> Rt-letter is ך *Consonantal*,—we have (1) fr. רוּחַ, רָחַץ 3 s. *m.* Past *K.*, יָרַחַץ 3 s. *m.* Fut. *K.*, מְרַחֵץ pl. *m.* Partic. *Pū*; (2) fr. צוּחַ, יִצְוֹחַ in Pause for יִצְוֹחֻ 3 pl. *m.* Fut. *K.*; so (3) fr. חוּרַץ, יִחְוֹרַץ 3 pl. *m.* Fut. *K.* in Pause; (4) fr. גוּעַ, the Inf. *K.* לְגוּעַ w. ל, Past גָּוַע 3 s. *m.*, גָּוַעוּ 3 pl. (in Pause for גָּוַעוּ), גָּוַעוּנִי 1 pl., also the Partic. גוֹעַ s. *m.*, and Fut. יִגְוַע 3 s. *m.*, etc.; (5) fr. עוּת, *Pī*. Inf. לְעוּת w. ל, Fut. יִעֲוֹת 3 s. *m.*, etc. So, also,

(b) when the 2<sup>d</sup> Rt-letter is ך' *Consonantal*,—(6) fr. וָאִיבַתִּי, וָאִיבַתִּי 1 s. Past *K.*; (7) fr. קִים, the *Pī*. Inf. לְקִים w. ל, Past קָיַם 3 s. *m.*, קָיַמוּ 3 pl., Fut. וָאִקְיָמָהּ in Pause-form of וָאִקְיָמָהּ 1 s. (with ה, and with ו Convers.), etc.; (8) the *Hθ*. forms הִצִּיטִּירְנִי 1 pl. Past of צִיר, and וַיִּצְטִירֵנוּ 3 pl. *m.* Fut. (in Pause) of צִיר. [For the transposition of the צ and the ת of הַת, and for the change of the ת to ט, cp. 'Notes on Tab. XIV' (\*.\*).]

† See §§ 225–228.

(ii) The ׀ is sometimes Quiescent in *Khoulem*; as in

(a) the Inf. Abs. *K.* קוֹם,

(β) some other Inf. *K.* forms, as מוֹת\*, בָּמוֹת, בָּמוֹת,  
(and so לָבוֹא, but לָמוֹת), and with Pron. Affs.,  
מוֹת\* *his dying*, etc., from מוֹת *to die*,

(γ) some Fut. *K.* forms, as יֵשֵׁב, תֵּשֵׁב, etc., besides  
the more usual יָשׁוּב, תָּשׁוּב, etc.; and

(δ) throughout the *Nφ.*, except the forms in (i, β).

(iii) The ׀ is sometimes dropped† as in the *K.* Past [קָם  
3 s. *m.*, קָמָה 3 s. *f.*, קָמַת 2 s. *m.*, etc.], and  
Partic (1) [קָם s. *m.*, קָמָה s. *f.*, etc.], etc.; see  
Tab. XX.

(iv) The ׀ is sometimes replaced by ׀, either

(a) *written*, as in לִהְיוֹת Inf. *Hφ.* with ל, and הָיוּ  
Past 3 s. *m.*, etc., or

(β) *understood*, as in the Inf. Abs. *Hφ.* ‡ הָיוּ, and  
the Fut. forms יָהִי, תָּהִי, etc.; and

(γ) the Long Vowel is sometimes shortened into ׀ as  
we shall see.

(v) The *Höph-äl* Voice of these Verbs has the same form as  
in the Verbs פ' [see Tab. XVIII]

\* This, and the like words fr. מוֹת, may however be (as some take them to be) Declension-forms of the Noun מוֹת *death*, with Pron. Affs. as in Tab. XIII (‡, ε). There are also מוֹתִי *my dying*, מוֹתָהּ *her* . . , מוֹתָנִי (& מוֹתָנִי) *our* . . , and מוֹתָן *their (f.)* . . , like the forms from קוֹם.

† For which a Quiescent-letter is *understood*, generally. But sometimes such a letter *appears*, as the ׀ in קָם (= קָם 3 s. *m.* Past *K.*) Hos. x. 14, etc. So, for יָגִן 3 s. *m.* Fut. *Hφ.* of נוֹץ, we find יָגִן Eccl. xii. 5 (See, also, p. 295).

‡ Once הָיוּ, Jer. xlv. 25.

§ These ׀ forms are used (rather than the ׀ forms) in the three cases mentioned in § 162 (ε, ii).

- (vi) Instead of *Pi-él*, *Pü-äl*, *Hithpä-él* forms, these Verbs have פוּלַל, פוּלַל, הִתְפוּלַל forms, *i.e.* the 2<sup>d</sup> Rt-letter is Quiescent (and therefore cannot be doubled by Dag. F.), but the 3<sup>d</sup> Rt-letter is *repeated*. See Tab. XX.

221. The Past Tense forms in the second column of the *Kal* in Tab. XX, מָתָה, מָתָה, מָתָה, and the Partic. מָתָה, correspond to the פָּעַל forms of Past-Tense and Partic. *K.* in the 'Full' Verb [see § 138 (A)]. But,

Obs. (i) the — which, in the 3 s. *f.* and 3 pl. Past of the פָּעַל form of 'Full' Verbs, appears in the *Pause-forms* only, stands regularly in the forms מָתָה 3 s. *f.*, מָתָה 3 pl.; also

(ii) the Partic (1) *K.* s. *f.* and pl. *m.* and *f.* are מָתָה, \* מָתָה, [מָתָה]. But

(iii) the Imper. and Fut. of מוֹת are like those of קוֹם.

[(iv) The Verb מוֹת having ת for its 3<sup>d</sup> Rt-letter drops this ת on receiving an additional syllable beginning with ת, and this latter receives Dag. F.; thus, מָתָה for מָתָה, מָתָה for מָתָה, מָתָה for מָתָה, מָתָה for מָתָה, etc. Cp. § 183 (β)].

222. The Past-Tense forms in the third column of the *Kal* in Tab. XX, *viz.* בָּשָׂה, בָּשָׂה, etc., and the Partic (1) בָּשָׂה, correspond to the פָּעַל form of the Past-Tense and Partic. in the 'Full' Verbs [see § 138 (A)]. But,

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\* Thus לָגַם Neh. xiii. 21, pl. *m.*, fr. לִין or לִין. (The corresponding *s. m.* would be לָגַם, —like עָר Song. v. 2, fr. עוֹר.)

Obs. (i) the  $\dot{\text{ֿ}}$  which in the 3 s. *f.* & 3 pl. Past of the **פעל** form of 'Full' Verbs appears in *Pause*-forms only, stands regularly in the forms **בָּשָׂה** 3 s. *f.* and **בָּשׂוּ** 3 pl.—

(ii) The Partic (1) *K.* s. *f.* and pl. *m.* & *f.* are [**בוֹשֶׁה**], **בוֹשִׁים**, [**בוֹשֹׁת**].

(iii) In the Imper. (the form **בִּשׂ** corresponds to the form **פָּקֵד** with  $\dot{\text{ֿ}}$ ). The  $\dot{\text{ֿ}}$  stands regularly in the forms **בִּשִׂי** 2 s. *f.* and **בִּשׂוּ** 2 pl. *m.*; but it appears in the corresponding *Pause*-forms, merely, in the case of 'Full' Verbs. So also

(iv) in the Fut. forms **יִבְשִׂי** 2 s. *f.*, **יִבְשׂוּ** 3 pl. *m.*, **יִבְשׂוּ** 2 pl. *m.*, and in **יִבְשֶׁה** 1 s. *w.* ה;—for

(v) the Fut. forms **יִבְשִׂי**, **יִבְשֶׁה**, etc., correspond to the ( $\dot{\text{ֿ}}$ ) forms **יִפְקֵד**, **יִפְקֶד**, etc., of the 'Full' Verb,—the  $\dot{\text{ֿ}}$  of the prefix-letters being lengthened into  $\ddot{\text{ֿ}}$  in order to avoid the occurrence of the Short-vowel in an open syllable.

223. Some Verbs have here and there forms such as in § 221 or § 222, as well as others like those fr. **קום** in Tab. XX.

224. Some Verbs have (cp. § 220, ii, γ) Fut. *K.* forms such as **יָחַם** (fr. **חום**) Ps. lxxii. 13, **יָחַם** Ez. v. 11, as well as others such as **יָחַם**, **יָחַם**.

The forms in Tab. XX, of which the chief features are sketched above, will be sufficient for this Exercise book—with the following additions [§§ 225–248].



225. Some few Verbs have י— (being ע' therefore) where the י occurs in the *Kal* of קום [Tab. XX]; thus

- (i) INFIN. בִּין (*Absol.*) of Root שִׁים (*Constr.*) of Root שִׁים (= שום). So שִׁית, and (w. ל) לְשִׁית, and (w. Aff. י— my) שְׁתִּי [= שִׁתִּי, Pt. I, § 12] of Root שִׁית (= שות), etc.;
- (ii) IMPER. שִׁים 2 s. m. (and w. ה, שִׁימָה), שִׁימִי 2 s. f. (and שְׁמִי Jer. xxxi. 21), שִׁימוּ 2 pl. m. (also שְׁמוּ);
- (iii) FUT. יִשִּׁים 3 s. m. (also יִשֵּׁם and יִשֵּׂם), \*תִּשִּׁים, etc.

226. Such Verbs have other forms like those in § 220 (iii); [thus, fr. שִׁים in *Kal*,†

- (i) PAST שָׁם 3 s. m., שָׁמָה 3 s. f., שָׁמַתָּ 2 s. m., שָׁמַתְּ 2 s. f., etc.;

- (ii) PARTIC (1) שָׁם s. m., שָׁמָה s. f., etc. Also

(iii) there are sometimes ע' as well as ע' forms having the same 1<sup>st</sup> and 3<sup>d</sup> Rt-letters; thus, שָׁם Inf. (Abs.) and לְשִׁים, etc., besides שִׁים in § 225 (i); and so יִשָּׁם Ex. iv. 11, besides the more usual יִשִּׁים, etc., in § 225 (iii). So יִשְׁשָׁם Is. xxxv. 1 (3 pl. m. Fut. *K.* with Aff. ם— them m., Sect. XXII) from שׁוּשׁ, although the usual Imper. and Fut. forms are from שִׁישׁ]. But

227. there are also a few forms, as רִיבֹתָ (Job xxxiii. 13) 2 s. m. Past, בִּינֹתִי (Dan. ix. 2) 1 s. Past, and הִיגֹו (in וְהִיגֹוֹם, Jer. xvi. 16, 3 pl. m. Past with Aff. ם— them m.), which are like *Hiph-ʾl* forms without the ה ‡.

\* Sometimes — occurs as in תָּלַן Job xvii. 2 (3 s. f., fr. לִין); and, in Pause, אֶל תָּלַן Ju. xix. 20 (2 s. m.). But also יָלַן 3 s. m., תָּלַן 3 s. f. & 2 s. m., אָלַן 1 s., גָּלַן 1 pl.; and תָּלַן, וְיָלַן 2 S. xvii. 16, cp. § 232 (iv).

† They agree generally with Tab. XX in other parts also.

‡ The full *Hφ.* forms would be הִרִיבֹתִי, הִבִּינֹתִי, and הִהִיגֹו fr. הִיגֹוֹ w. Aff. ם— (Sect. XXII).



[Note. Some have supposed that these forms, and also those in § 225 (i & ii), are really *Hφ.* forms without the ה. This may fairly be doubted, especially in regard to the forms in § 225 (i & ii)].

228. The Fut. *K.* forms of ישים, viz. ישים, תשים, etc., being exactly the same as the *Hφ.* forms יקים, תקים, etc., the 3 & 2 pl. *f.* would be תשמנה like תקמנה. So we find \*תגלנה 3 pl. *f.* Fut. *K.* from גיל of which the Fut. *K.* forms are תגיל, תגיל, etc.

[Note. As in § 220 (iv, β), the י- of these forms is often replaced by -; thus ישים for ישים, etc. Cp. Note (§) on § 220 (iv. β).]

229. Some few Verbs have forms like † ירם 3 s. *m.*, תרם 3 s. *m.*, from רום, as well as the more usual forms ירום, תרום. So ישב fr. שוב, as well as the more usual ישוב, etc. [cp. § 220 (ii, γ)]. And so ירין, Gen. vi. 3, fr. רון, but the more usual Fut. is (fr. רין) ירין, תרין, etc.

230. Of the 3 & 2 pl. *f.* Fut. *K.* two forms are given in Tab. XX. The first of these two, viz. תקמנה, corresponds with the Imper. 2 pl. *f.* קמנה, as תפקרנה with פקרנה. And so we have, (1) fr. שוב, תשבנה (in ותשבנה 1 S. vii. 14; cp. Ez. xxxv. 9 *Kri*, and תשבן twice in Ez. xvi. 55). Similarly (2) fr. תארנה, תארנה (in ותארנה *Kri* for ותרנה *Kthiv*, 1 S.

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\* Like תשבנה 3 pl. *f.* Fut. *Hφ.* of שוב; and so תקמנה in Tab. XX.

† Sometimes such forms are used where there is a positive or negative *Wish*. But it is unsafe to limit the usage to that case. If we might assume such forms from Roots which have them not, we might say that the - (ז) of ויקם (§ 232) is obtained from the - of יקם [which does not occur] instead of the ו of ויקם. But no advantage is gained by the assumption, and some objections might be raised.

xiv. 27). And (3) fr. **תְּבֹאֲנָה**, **בּוֹא** \* (and once **תְּבֹאֲנָה**, once **תְּבֹאֲנָה**). But

231. several of the 3 pl. *f.* Fut. *K.* forms which occur are like **תִּקְוִינָה**, the second form given in Tab. XX. Thus (1) fr. **מוֹט**, **תִּקְוִינָה**; (2) fr. **עוֹף**, **תִּעֻפִּינָה**; (3) fr. **פוֹץ**, † **תִּפּוּצִינָה**; and so (4) from **שׁוּב**, **תִּשְׁבִּינָה** once (Ez. xvi. 55); (5) fr. **בּוֹא**, **תְּבֹאֲנָה** occurs once, and **תְּבֹאֲנָה** once; but the form in § 230 (3) occurs about a dozen times.

232. The DRAWING BACK OF THE ACCENT by the ׀ Convers. of the Fut. produces, in the *Kal* and *Hiph.*, some remarkable changes in these Verbs. Thus,

- (i) in *KAL*, **יָקוּם** has [in accordance with Pt. I, § 55 (9, b)] the Accent on the last syllable. But the ׀ Convers., as in § 189, draws away the Accent to the Penult. syllable. Consequently the Long-Vowel ׀ would then (if left) be unaccented and yet followed by *Shva Quiescent* understood with the ׀. To avoid such a breach of the great Rule in Pt. I, § 55 (8), the ׀ is shortened into  $\text{—}$  (ֿ) [Pt. I, § 19], and so we have the form **יָקֻם**. Similarly **תִּקְוִינָה** gives **יָתֻקִּינָה**. So, fr. **שׁוּב**, **יָשׁוּב** gives **יָשֻׁב**, etc. § And so

\* The ׀ being Quiescent, there is no *Shva* beneath it. For the Verb **בּוֹא** see pp. 272-275.

† Also **תִּפּוּצִינָה** Zech. i. 17, **תִּמְוִינָה** Ez. xiii. 19.

‡ In Pause, the Accent returning to the last syllable then, we have  $\text{—}$  instead of the  $\text{—}$  (ֿ). Thus (for **וַיָּעַף**) **וַיָּעֵף** from **עוֹף**, and (for **וַיָּרֶץ**) **וַיָּרֵץ** from **רוֹץ**; and so (for **וַיָּצֵם**) **וַיָּצֵם**, fr. **צוֹם**, etc. For Pause-forms not in Pause, such as **וַיָּכַח** Nu. xxxv. 16, **וַיָּחַל** Am. ix. 5, cp. § 164 (β).

§ So **יָשׁוּב** 1 pl. Fut. *K.* gives **וַיָּשֻׁב**, which appears in the form **וַיָּשׁוּב** (with ׀ 'superfluous') in Neh. iv. 9.—Cp. 2 S. xiii. 8.

(ii) in HIPH. יָקַם gives וַיָּקַם with  $\text{—}$  in the place of the י־ of יָקַם. Similarly תָּקַם gives וַתָּקַם. So, fr. יָשׁוּב, יָשִׁיב gives וַיָּשִׁיב, and נָשִׁיב 1 pl. gives וַנָּשִׁיב, etc.

[N.B. The Pause-forms of וַיָּקַם, etc., are וַיָּקַם, etc.]

(iii) The Fut. forms in § 225, viz. יֵשִׁים, etc., are treated like those in (ii) here. Thus יֵשִׁים gives וַיָּשֶׁם, etc.

(iv) Similarly when from any other cause the Accent is removed from the last syllable of יָקַם, יָקַם, and such like, the forms are as above in (i)-(iii). Thus לָךְ וַיָּקַם Job xxii. 28, יָשֶׁב-נָא 2 S. xix. 38, יָרַב בּוֹ † Ju. vi. 32, ‡ אֵל תָּשֶׁב 1 K. ii. 20.

233. In the case of the 1 s. Fut., the Accent is not drawn back by the ׀ Convers.; and so אָקַם and אָקַם remain unchanged in וַאֲקַם *Kal* and וַאֲקַם *Hφ*.

234. When the 3<sup>d</sup> Rt-letter is ה or ע, the 2<sup>d</sup> Rt-letter takes  $\text{—}$  instead of  $\text{—}$  (δ) in the *Kal*, and also instead of  $\text{—}$  in the *Hiph*. Thus, fr. נוּחַ to rest, the Fut. *K*. יָנַח 3 s. *m*. gives וַיָּנַח and he rested, and the Fut. *Hφ*. יָנִיחַ 3 s. *m*. gives וַיָּנִיחַ and he caused to rest (or and he gave rest); so that, the two forms being exactly the same, the context alone can enable us to know whether וַיָּנַח in any place is *Kal* or *Hiph*.§

\* If we might say that יָקַם would have the י־ replaced by  $\text{—}$  on receiving the ׀ Convers., and in the other two cases mentioned in § 162 (e, ii), then it would be the  $\text{—}$  of יָקַם which is shortened into  $\text{—}$  in וַיָּקַם. [But, as in § 189 (i), the י־ itself remains in וַאֲקַם; and so in וַאֲשִׁים, etc. We have, however, וַאֲעָר as well as וַאֲעָר, etc.]

† So too the Imper. *Hφ*. הָרַם 2 s. *m*. becomes הָרַם when the Accent is removed from the last syllable. See 2 K. vi. 7.

‡ The Accent is not always drawn back so after אֵל; we find also אֵל תָּשֶׁב. Also fr. רִיב, we find אֵל תָּרִיב (*Krt*) Pr. iii. 30 [*Kthlv*].

§ An Accented  $\text{—}$  also appears sometimes, as in Tab. XVI (3) (B, β); thus יָרַח for יָרַח, etc. So יָנַע (for יָנַע) in אֵל יָנַע 2 K. xxiii. 18.

Similarly וַיִּנָּע fr. נֹוֶע may be (so far as form is concerned) either Fut. *K.*, fr. יִנָּע, or Fut. *Hφ.*, fr. יִנָּע; and the context alone can decide which of the two it is. So, also,

235. when the 3<sup>d</sup> Rt-letter is ר, sometimes ׀ is chosen instead of ׀ (ֿ) in the *Kal*, and instead of ׀ in the *Hiph.* Thus, fr. סוּר to turn aside (Intrans.) the Fut. *K.* יִסּוּר 3 s. *m.* gives וַיִּסּוּר and he turned aside [to see, etc.] Ju. xiv. 8, and the Fut. *Hφ.* יִסּוּר 3 s. *m.* gives וַיִּסּוּר and he turned aside [i.e. removed the ashes from his face] 1 K. xx. 41.

So too when the Accent is removed from any other cause, as in יִצַּר 1 K. viii. 37, אֶל תִּצַּר D. ii. 9,—but these may, perhaps, not be from צוּר.

236. (α) The Fut. 1 s. and 1 pl., with ה, are unchanged.

Thus אֶקְוֶה 1 s., נִקְוֶה 1 pl., of the *Kal*; and so the *Hiph.* אֶבְיֶה 1 s. (of בּוֹן), נִבְיֶה 1 pl. (of רוֹע), etc.\* And so,

(β) the *Hφ.* Imper. 2 s. *m.* with ה; thus הִרְיֶה (הִרְהֶם) from רוּם, etc.

(γ) The *K.* Imper. 2 s. *m.* with ה has not only the Accent Penultimate as in קִוֶּה from קוּם; but also sometimes the Accent is on the last syllable as in קוֹמֶה, which is exactly the same in appearance as the s. *f.* Partic (2) *K.* [The context alone enables us to distinguish, then, between the two words.]

\* For יִחְיֶה 3 s. *m.* with ה, see § 144 (γ).



237. The corresponding variation in regard to the position of the Accent is found also in the 2 s. *f.* Imper. *K.* (קוּמִי\*), and sometimes in the 3 s. *f.* Past *K.* (קָמָה†); and more often in the 3 pl. Past *K.* (קָמוּ).

[Further remarks on the forms in § 236 (γ) and § 237 will be given in the Appendix.]

# NOTES.

238. (i) In the Past *K.* of the Verb בּוּא, the ב takes ׀ in the place of ׀ as in בָּאתָ (& בָּאתָה) 2 s. *m.*, בָּאתִי 1 s., etc. This is because the א (being Quiescent in these forms) has not *Quiescent Shva*, as the מ has in קָמָה, קָמָתִי, etc.; and therefore, the syllable being now an 'open' one, the Short Vowel ׀ is lengthened into ׀. Many other instances of this will be found to occur. Comp. Obs. XXIII., p. 185 [For the Verb בּוּא see pp. 272-275.]

(ii) We find ׀ (instead of ׀) in וּפְשַׁתֶּם 2 pl. *m.* Past *K.* from פּוֹשׁ with ׀ pref. This, as also the ׀ in יִרְשַׁתֶּם 2 pl. *m.* Past *K.* of יִרַשׁ and the ׀ in שְׁאַלְתֶּם 2 pl. *m.* Past of שָׁאַל,† are supposed by some to be obtained from the ׀ of the פָּעַל form of Past Tense *K.* This is possible; and thus the ׀ would be in analogy with the ׀ (ֶ) of the 2 pl. *m.* & *f.* of the פָּעַל form of Past Tense. But the statement of § 138 (A) (ii) should

\* קוּמִי (with the Accent on the last syllable) might be, instead, the Infin. *Kal* with Pron. Aff. *my*. The context alone can decide between the two, when the Imper. 2 s. *f.* is so accented.

† קָמָה (with the Accent on the last syllable) might be, instead, the Partic (1) *K.* s. *f.*; and the context alone can decide between the two, when the 3 s. *f.* Past is so accented.

‡ The ׀ occurs also, sometimes, instead of the usual ׀, in some forms with Pronom. Affs.,—as will be seen in Sect. XXII.



be borne in mind by the Student. This matter must be dealt with by and by.

(iii) The position of the Accent on the last syllable of some Past-Tense forms,—instead of the last but one as in Tab. XX,—must be dealt with hereafter, as said above. But, moreover,

N.B. the Accent is on the last syllable sometimes, not always, in accordance with § 160.

(iv) It need scarcely be said that לָנִי (in וְלָנִי Ju. xix. 13) is 1 pl. Past *K.* for לָנִי (נִי) fr. לִין. Cp. § 183 (a).

(v) The form וְלָנִי Zech. v. 4 is 3 s. *f.* Past *K.* fr. לִין, with ׀ in the place of ׀.

239. In accordance with the great General Rule of § 59, the ׀ of יִמְּוִתִי disappears when the Accent is on the last syllable (by reason of the ׀ of § 145) as in יִמְּוִתִין 3 pl. *m.* *K.* with ׀ (or יִמְּוִתִי, Pt. I § 14). So תִּמְּוִתִין (or תִּמְּוִתִין) 2 pl. *m.* So also in the *Hiph.*; thus יִקְּוִמִין 3 pl. *m.* Fut. *Hφ.* (with ׀) Job iv. 4.

240. In NIPH., (a) when the 1<sup>st</sup> Rt-letter cannot receive Dagesh, we find Compensation made in the Infin. לֵאמֹר (for לֵהֲאֹר) Job xxxiii. 30 fr. אֹר, and so in the Fut. יַעֲוֹר Jer. vi. 22, etc., fr. עֹר.\*

(β) Instead of the ׀ of נִקְּוִמְתֶּם 2 pl. *m.* Past, we have ׀ in נִפְּצוֹתֶם Ez. xi. 17, נִקְּמְתֶם Ez. xx. 43.

(γ) Instead of the ׀ in the Partic. *Nφ.* we have, also, *Shūrik*; thus נִבְּכִים pl. *m.* Ex. xiv. 3 (Pt. I, § 14).

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\* This form is adopted, in the word נִעֲוֹר, Zech. ii. 17, for the *Past Niph.* 3 s. *m.* Once, also, we find נִמְּרִי 3 s. *m.* Past *Nφ.*, in Pause, for נִמְּרִי (as if fr. מֵרִי, Sect. XVIII).

241. Instead of ה in the HIPH. Past we find (a) sometimes ה as in הַבִּישׁוֹת Ps. xliv. 8, הִקִּיצְתִּי Ps. cxxxix. 18; also (β) — before a Guttural, as in הִעָרַתִּי Jer. xi. 7.

242. Besides the long forms of the 2 s. & pl. and 1 s. & pl. of the Past Hφ. in Tab. XX, there are also a few forms which are more like to הִנָּפַתְּ, הִפָּקַדְתִּי, etc., in Tab. XIV. Thus הִנָּפַתְּ 2 s. m. fr. נוֹה Ex. xx. 25, etc.; הִטָּלְתִּי 1 s. fr. טוֹל Jer. xvi. 13. Similarly, from מוֹת הִמָּתָה 2 s. m. with ה, הִמָּתִי 1 s., \*הִמָּתַם 2 pl. m., \*הִמָּתֵן 2 pl. f.; and, from כוֹן הִכָּנּוּ 1 pl. (2 Chr. xxix. 19) [cp. § 183].

243. 'BORROWED' FORMS.—Some words, belonging to Roots עו in sense, agree in form with those of Tab. XX (פ'). Thus, (1) in the Hφ. PAST, הִסִּיתוּךָ 3 pl. with Aff. הָ † *thee* (m.) [instead of הִסִּיתוּךָ (or 'הָ), fr. סוֹת] Jer. xxxviii. 22; and so (2) in the Hφ. PARTIC. מָסִית s. m., and מְלִינִים † or מְלִינָם † pl. m. [instead of מְלִינִים fr. לוּן]; (3) in the Hφ. FUT. יִלְיוּ 3 pl. m., תִּלְיֵנוּ † 2 pl. m., [instead of יִלְיוּ, תִּלְיֵנוּ]; (4) the Hoph. Past הִקָּם 3 s. m. [2 S. xxiii. 1, instead of הוּקָם fr. קוֹם]; etc.

244. As other instances of 'Borrowed' forms we may mention here (1) הוֹבִישׁ 3 s. m. Past Hφ., הִבִּישָׁה 3 s. f., הוֹבִישָׁת 2 s. m., הוֹבִישׁוּ 3 pl.,—when used in the sense of 'being ashamed' which belongs to the Root בוש, but the forms belong to the Root יבש to be dry (Hos. xiii. 15).—So, on the other hand, יבֹּשׁ in the sense "he or it will be dry." This sense belongs to the Root יבש, but the form יבֹּשׁ belongs to the Root בוש.

\* Observe the — here, instead of —. Further remarks on these, and some other forms, will be given hereafter.

† See Tab. XXV.

‡ In the sense *murmuring*.

Many other instances of 'borrowed' forms will be found to occur. Under this head may be classed the forms referred to in §§ 212, 214. Also the usual *Hoph-al* forms of the Verb ע'ו are 'borrowed' from the פ' [cp. § 220 (v)].

So, too, we find forms 'borrowed' from the Verbs dealt with in the next Section (XVIII); as ב'ו (for ב'ו *he despised*) Zech. iv. 10, and so ט'ח Is. xliv. 18 in the sense of ט'ח Lev. xiv. 42.

245. The main Rules for Pause-forms [§ 165] hold in the Verbs ע'ו. And, as in § 166 (c), we have the — in such *Hθ*. Pause-forms as ה'תְּבוֹנִין: 3 s. *m.* Past, ה'תְּבוֹנִינוּ: 3 plu. Past, etc., ה'תְּרוֹעֲעִי: 2 s. *f.* Imper., י'תְּעַרְרִי: 3 s. *m.* Fut., etc.

246. The rare form ה'תְּשׁוּמָנָה, Jer. xlix. 3, may be mentioned here. It is the 2 pl. *f.* Imper. *Hθ*. from שׁוּמ, the שׁ being NOT transposed with the ת of ה'ת—probably to avoid having the ת immediately before the מָנָה, as would be the case if the form ה'שׁתְּשׁוּמָנָה were adopted.

[Obs. The — of the ט here is in accordance with the (ק) form in Tab. XIV (vii)].

247. The following Participle-forms with Pron. Affs. will be recognized at once from Tab. XX; viz. קָמִי Partic (1) *K.* those rising up against me (lit. *my risers up*). So מְרוֹמָמִי Partic. *Pi.* one raising me on high (lit. *my raiser on high*), מִתְּקוֹמָמִי one raising himself up against me (lit. *my opponent*), etc. And so מֵתִיךְ *thy (m.) dead ones*, from מֵתִים plu. of מָת, etc. But

248. as these Verbs differ so much from the 'Full' Verbs, it may be well to give here the following

TABLE OF PARTICIPLE-FORMS.

Plu. <i>f.</i>	i.e.	Plu. <i>m.</i>	i.e.	Sing. <i>f.</i>	i.e.	Sing. <i>m.</i>
קָמוֹת	יְ	קָמִים	תְּ	קָמָה		קָם* (α) (1)
מָתוֹת	יְ	מָתִים	תְּ	מָתָה		מָת (β)
בוֹשָׁוֹת	יְ	בוֹשָׁיִם	תְּ	בוֹשָׁה		בוֹשָׁ (γ)
קוֹמָוֹת	יְ	קוֹמָיִם	תְּ	קוֹמָה		קוֹם† (2)
נְקוֹמָוֹת	יְ	נְקוֹמָיִם	תְּ	נְקוֹמָה		נָקוֹם ‡ (II) <i>Niph.</i>
מְקוֹמָוֹת	יְ	מְקוֹמָיִם	תְּ	מְקוֹמָה מְקוֹמָמַת		מְקוֹמָם (III) <i>Pi.</i>
מְקוֹמָוֹת	יְ	מְקוֹמָיִם	תְּ	מְקוֹמָה מְקוֹמָמַת		מְקוֹמָם (IV) <i>Pu.</i>
מְקִיָּוֹת	יְ	מְקִיָּיִם	תְּ	מְקִיָּה		מְקִיָּם § (V) <i>Hiph.</i>
מוֹקְמוֹת	יְ	מוֹקְמָיִם	תְּ	מוֹקְמָה		מוֹקְם (VI) <i>Hoph.</i>
מְתַקְמוֹת	יְ	מְתַקְמוֹיִם	תְּ	מְתַקְמוֹה מְתַמָּה—מְמָה		מְתַקְמוֹם    (VII) <i>Hithp.</i>

\* (α) As in Note (†) on § 220, iii, so also an נ stands in יְשָׁאֲוִים pl. *m.*, and נְשָׁאוֹת pl. *f.*, (which are like קָמִים and קָמוֹת in I (1, α), above); and so in יְרָאֲוֹת Pr. xxiv. 7.

(β) The Noun יְיָרִים (2 Chron. ii. 16), is of the form יְיָתִים in I (1, β); but with י standing after the י. (We find יְ in קִימָנוּ Job xxii. 20, *our adversary* according to some.)

(γ) Instead of קָמִים pl. *m.*, we find once קוֹמָיִם (2 K. xvi. 7) like בוֹשָׁיִם in I (1, γ).

(δ) As Partic (1) forms with י (or יְ) some have taken סוֹרֶה (Is. xlix. 21), and others such, as יְשׁוּבִי Mi. ii. 8, חָשִׁים Nu. xxxii. 17. But these seem to belong rather to I (2).

† With יְ for י (Pt. I, § 14) we find מְלִים Josh. v. 5.—The word זוֹרֶה Is. lix. 5, for זוֹרֶה s. *f.*, has יְ for י; cp. § 238 (v)

‡ (α) נְבוֹצָת occurs as s. *f.* in 2 S. xviii. 8 (נְבָצוֹת *Kthiv.*).

(β) For נְבָכִים see § 240 (γ).

§ For מְפִית see § 243 (α).



## VOCABULARY VI.

- |   |   |   |
|---|---|---|
| 1. אֲדֹנָי <i>The Lord, O Lord.</i><br>2. אַף (m.) <i>anger, w. Aff.</i><br>אָפוּ <i>his . . . etc.</i> | 3. אָרֶץ (f.) <i>earth, a land, country.</i> In Pause אֶרֶץ. See also Exerc. XIII. 5. [See Tab. X (1) for the Sing., and Tab. XII (1) for the Plu.] | 4. יָמִין (f.) <i>a right hand</i> [§ 56 and § 59].<br>5. כֹּחַ (m.) <i>strength</i> [§ 74 (a)].<br>6. נָא <i>now, I pray, we pray.</i><br>7. תְּפִלָּה (f.) <i>prayer.</i> |
|---|---|---|

## EXERCISE XXXIV.

(To be translated into English, §§ 11. a-ε.)

קוּמָה<sup>1</sup> יִי וַיַּפְצוּ<sup>2</sup> אֵיבֵיךָ<sup>3</sup> : נָכוֹן<sup>4</sup> בְּסֵאף<sup>5</sup> מֵאֵז<sup>6</sup> : רָם<sup>7</sup> וְנִשָּׂא<sup>8</sup> שִׁבֹן<sup>9</sup>  
 עַד<sup>10</sup> : מִשְׁפִּיל<sup>11</sup> אָף<sup>12</sup> מְרוֹמִים<sup>7</sup> : מְרוֹמֵמִי<sup>7</sup> מִשְׁעָרֵי<sup>13</sup> מָוֶת<sup>14</sup> : כְּבוֹדִי<sup>15</sup>  
 וּמִרִים<sup>7</sup> רֹאשִׁי<sup>16</sup> : וְחִרְפַּת<sup>17</sup> עֲמוֹ יִסִּיר<sup>18</sup> . . . : בּוֹנֵן<sup>4</sup> לְמִשְׁפָּט<sup>19</sup> בְּסֵאוֹ<sup>5</sup> :  
 וְהוּא יְבוֹם<sup>20</sup> צָרִינוּ<sup>21</sup> : יִשׁוּבוּ<sup>22</sup> רִשְׁעִים<sup>23</sup> : יִבְשׁוּ<sup>23</sup> וַיִּפְגּוּ<sup>24</sup> אַחֲוֹר<sup>25</sup> :  
 אֶל יְרוּמוֹ<sup>7</sup> לָמוֹ<sup>26</sup> : תִּרְם<sup>7</sup> יָרֵךְ<sup>27</sup> עַל צָרֶיךָ<sup>21</sup> : וַיְרוּם<sup>7</sup> אֱלֹהֵי יִשְׂרָאֵל<sup>28</sup> :  
 שִׁיתָהּ<sup>29</sup> יִי מוֹרָה<sup>30</sup> לָהֶם : תִּרְוִם<sup>7</sup> יְמִינֶךָ : אֶתָּה תִקְוִם<sup>1</sup> תִּרְחִם<sup>31</sup>

<sup>1</sup> קום *K.* to arise, rise; *Hθ. Partic.* one raising himself up against another,—an opponent. <sup>2</sup> פוּץ *K.* to be scattered, *Hφ.* to scatter. <sup>3</sup> Exerc. XX (52). <sup>4</sup> כוֹן *Př.* to establish, also to prepare; *Nφ.* & *Pű.* to be established. <sup>5</sup> בְּסֵאף a throne (w. Aff. בְּסֵאוֹ, etc.). <sup>6</sup> from of old. <sup>7</sup> רוּם *K.* to be high, exalted; *Př.* to exalt, extol; *Hφ.* to make to be high (and so to exalt, raise on high), *Hűph.* to be taken away. <sup>8</sup> נִשָּׂא (*Nφ. Partic.*) lofty. <sup>9</sup> שִׁבֹן to inhabit. <sup>10</sup> eternity. <sup>11</sup> שִׁפֵּל *Hφ.* to make low. <sup>12</sup> also. <sup>13</sup> שְׁעָרֵי a gate (Tab. X, 5). <sup>14</sup> death. <sup>15</sup> my Glory. <sup>16</sup> רֹאשׁ a head (w. Aff. רֹאשׁוֹ, etc. Plu. רֹאשִׁים).\* <sup>17</sup> and the reproach of. <sup>18</sup> סוּר *K.* to turn aside, depart; *Hφ.* to cause to turn aside, to remove. <sup>19</sup> for the judgment. <sup>20</sup> בוּם to tread down. <sup>21</sup> צֶר a foe, pl. צָרִים. <sup>22</sup> שׁוּב to go back, turn back, turn away, return, repent. <sup>23</sup> בּוֹשׁ to be ashamed. <sup>24</sup> סוּג *Nφ.* to be turned, turned back. <sup>25</sup> backwards. <sup>26</sup> for them (m.) [Obs. XIV, p. 139]. <sup>27</sup> Exerc. XXIV (56). <sup>28</sup> יִשְׁעָ salvation. <sup>29</sup> שִׁית to put, place, appoint. <sup>30</sup> fear. [To “put fear to one”=to “put one in fear”]. <sup>31</sup> רַחַם *Př.* to compassionate, have mercy on.

\* Words marked thus (\*) need not be given again in the Notes.



צִיּוֹן . . . כִּי בָא <sup>32</sup> מוֹעֵד <sup>33</sup> : נִסְגְּנוּ <sup>24</sup> אַחֲוֹר <sup>25</sup> : רָמָה <sup>7</sup> קָרְנִי <sup>34</sup> בִּי :  
 יְיָ יְדִין <sup>35</sup> אֶפְסֵי <sup>36</sup> אֲרִין : וְיָרֵם <sup>7</sup> קָרְן <sup>34</sup> מְשִׁיחוֹ <sup>37</sup> : מִמֶּתְקוֹמִי <sup>1</sup>  
 תִּשְׁגֶּבְנִי <sup>38</sup> : נָמוּ <sup>39</sup> שְׁנָתָם <sup>40</sup> : וְיָרֵם <sup>7</sup> קָרְן <sup>34</sup> לְעַמּוֹ :  
 תַּמּוּתָת <sup>41</sup> רָשַׁע רָעָה <sup>42</sup> : שָׂבְעוּ <sup>43</sup> וְיָרֵם <sup>7</sup> לָבָם : אָרוּר <sup>44</sup> הַגִּבֹּר <sup>45</sup>  
 אֲשֶׁר יִבְטַח <sup>46</sup> בָּאָדָם <sup>47</sup> וְשֵׁם <sup>48</sup> בְּשָׂר <sup>49</sup> וְרָעוּ <sup>50</sup> וּמִן יְיָ יִסּוּר <sup>18</sup> לָבוֹ :  
 וְעַמִּי הַמִּיר <sup>51</sup> כְּבוֹדוֹ בְּלֹא <sup>52</sup> יוֹעִיל <sup>53</sup> : וְלֹא נִשְׁב <sup>22</sup> מִרְשָׁעוֹ <sup>54</sup> :  
 וַיִּסֵּר <sup>55</sup> כַּחוֹ מַעֲלָיו <sup>56</sup> : נָעוּ <sup>57</sup> עוֹרִים <sup>58</sup> : וַיֹּאמֶר יְיָ גַם אֶת יְהוּדָה <sup>59</sup>  
 אֲסִיר <sup>18</sup> מֵעַל <sup>60</sup> פָּנָי <sup>61</sup> בְּאֲשֶׁר <sup>62</sup> הִסִּירְתִּי <sup>18</sup> אֶת יִשְׂרָאֵל : וְהִטַּלְתִּי <sup>63</sup>  
 אֶתְכֶם . . . עַל הָאָרֶץ אֲשֶׁר לֹא יִדְעֶתֶם <sup>64</sup> : הָעֵד <sup>65</sup> הָעֲדֹתִי <sup>65</sup>  
 בְּאִבּוֹתֵיכֶם . . . : סָרוּ <sup>18</sup> וַיֵּלְכוּ <sup>66</sup> : וְאֶפְיִן <sup>2</sup> אַתֶּם <sup>67</sup> בְּגוֹיִם <sup>68</sup> : הוֹרֵם <sup>7</sup>  
 הַתָּמִיד <sup>69</sup> : צָקוֹן <sup>70</sup> לַחַשׁ <sup>71</sup> : הָרִינוּ <sup>72</sup> הַלְנוּ <sup>73</sup> : כְּבוֹדִי מַעֲלִי <sup>60</sup>  
 הַפְּשִׁיט <sup>74</sup> וַיִּסֵּר <sup>18</sup> עֲטֹרַת <sup>75</sup> רֹאשִׁי <sup>16</sup> : כֹּהֲנִי <sup>76</sup> וְזִקְנֵי <sup>77</sup> בְּעִיר <sup>78</sup> גְּוָעוּ <sup>79</sup> :  
 צָפוּ <sup>60</sup> מִים עַל רֹאשִׁי <sup>16</sup> : שָׁתָה <sup>29</sup> עֲוֹנוֹתֵינוּ <sup>81</sup> לְגִגְדֶּךָ <sup>82</sup> : בִּשְׁנוֹ <sup>23</sup> מָאֵד <sup>83</sup> :

<sup>32</sup> hath come. <sup>33</sup> an appointed time. <sup>34</sup> קָרְן a horn (Tab. X, 1). <sup>35</sup> דִּין to judge.  
<sup>36</sup> the ends of. <sup>37</sup> His Anointed. <sup>38</sup> Thou wilt defend me. <sup>39</sup> נָמוּ to slumber, sleep.  
<sup>40</sup> their sleep. <sup>41</sup> מוֹת *K.* to die, \* *Př.* to kill, *Hφ.* to cause to die, (and so to kill). <sup>42</sup> evil.  
<sup>43</sup> שָׂבַע to be satisfied, satiated, to be full. <sup>44</sup> אָרַר to curse. <sup>45</sup> גִּבֹּר a man (*properly*,  
a mighty man). <sup>46</sup> בִּטְחָה to trust. <sup>47</sup> in man. <sup>48</sup> שֵׁם to put, make. <sup>49</sup> flesh. <sup>50</sup> his  
arm. <sup>51</sup> מוֹר *Hφ.* to change. <sup>52</sup> for [that which] not. <sup>53</sup> יוֹעִל *Hφ.* to profit, be of use.  
<sup>54</sup> רָשָׁע wickedness \* (Tab. X, 4). <sup>55</sup> *K.* of No. 18. <sup>56</sup> from him. <sup>57</sup> נָוַע to wander.  
<sup>58</sup> blind (pl. *m.*). <sup>59</sup> Judah. \* <sup>60</sup> מֵעַל from (*lit.* from upon). <sup>61</sup> My Face, Presence.  
<sup>62</sup> as. <sup>63</sup> טוֹל *Hiph.* to fling, cast; *Hūph.* to be cast, cast away. <sup>64</sup> יָדַע to know. \*  
<sup>65</sup> עוֹד *Hφ.* to testify (followed by בַּ against). <sup>66</sup> יָלַךְ to go, go away. <sup>67</sup> Tab. III.  
<sup>68</sup> among the heathen. <sup>69</sup> the continual [sacrifice]. <sup>70</sup> צוֹק to pour out [§ 138 (B),  
iv, β]. <sup>71</sup> a prayer (E.V.). <sup>72</sup> we have conceived. <sup>73</sup> חוּל (or הִיל) to be in pain.  
<sup>74</sup> פָּשַׁט *Hφ.* to strip. <sup>75</sup> the crown of. <sup>76</sup> כֹּהֵן a priest. \* <sup>77</sup> זָקֵן an elder. \* <sup>78</sup> עִיר a city.  
<sup>79</sup> נָוַע to expire. <sup>80</sup> צוֹף to flow. <sup>81</sup> our iniquities. <sup>82</sup> before Thee. <sup>83</sup> exceedingly.

מוֹת <sup>41</sup> נָמוּת <sup>41</sup> : אֶכֶן <sup>84</sup> בְּאָדָם <sup>85</sup> תָּמוּתוֹן <sup>41</sup> : סָרְתָם <sup>18</sup> מִן הַדֶּרֶךְ :  
 וּמָתוּ <sup>41</sup> גְּדֹלִים <sup>86</sup> וּקְטָנִים <sup>87</sup> : הַתְּבוֹנָנוּ <sup>88</sup> וְקָרְאוּ <sup>89</sup> לְמִקְוֵנוֹת <sup>90</sup> :  
 תִּבְאֲנָה <sup>91</sup> לְךָ שְׁתֵּי-אֵלֶּה <sup>92</sup>... : תִּפּוֹן <sup>4</sup> תִּפְלְתִּי : אֲדָנִי ... יִשָּׁב <sup>22</sup> נָא  
 אִפְךָ ... : עַד <sup>93</sup> יִכּוֹנֵן <sup>4</sup> וְעַד <sup>93</sup> יֵשִׁים <sup>48</sup> ... :

לְכוּ+ <sup>66</sup> וְנִשְׁוֶבָה <sup>22</sup> אֶל יְיָ : שׁוּבוּ <sup>22</sup> אֵילֵי וְאִשׁוּבָה <sup>22</sup> אֵילֵיכֶם : לֹא  
 אֶחָפֵץ <sup>94</sup> בְּמוֹת <sup>41</sup> הַמָּת <sup>41</sup> : הַהָרִים <sup>95</sup> יִמּוּשׁוּ <sup>96</sup> וְהַגְּבוּעוֹת <sup>97</sup> תִּמּוּטִינָה <sup>98</sup>... :  
 הַתְּעוֹרְרִי <sup>99</sup> הַתְּעוֹרְרִי <sup>99</sup> קוּמִי <sup>1</sup> יְרוּשָׁלַם <sup>100</sup> : אֵל תִּירָאִי <sup>101</sup> כִּי לֹא  
 תִּבּוֹשִׁי <sup>23</sup> : יְיָ מִמִּית <sup>41</sup> וּמַחֲיָה <sup>102</sup> : לֹא הַמָּתִים <sup>41</sup> יִהְלְלוּ <sup>103</sup> יְהוָה <sup>119</sup> :  
 קָמְתִי <sup>1</sup> אֲנִי לִפְתָח <sup>104</sup> לְדוּרִי <sup>105</sup> : שׁוּשׁ <sup>106</sup> אֲשִׁישׁ <sup>106</sup> בִּי : אֲגִילָה <sup>107</sup>  
 בְּאֵלֵהִי יֵשְׁעִי <sup>28</sup> : מִי מַצְעָרִי <sup>108</sup> גָּבַר <sup>45</sup> בּוֹנְנוּ : ... לֹא יוּטַל <sup>63</sup> :  
 בִּנְתָה <sup>88</sup> לִרְעִי <sup>109</sup> מֵרְחוֹק <sup>110</sup> : רַבָּת <sup>111</sup> אֲדָנִי רִיבִי <sup>112</sup> נִפְשִׁי : הֲרִיעֵנִי <sup>113</sup>  
 לִי כָל הָאָרֶץ : רוּמְמוֹ <sup>7</sup> יְיָ אֱלֹהֵינוּ : וְנִרְוֹמָמָה <sup>7</sup> שְׁמוֹ יַחְדּוֹ <sup>114</sup> :  
 אֵל <sup>115</sup> יְיָ וַיֹּאֲרֶה <sup>116</sup> לָנוּ : וְקִדְמָנוֹת <sup>117</sup> אֵל תִּתְּפַנְּנוּ <sup>89</sup> : עֲתָה <sup>118</sup> אָקוּם <sup>1</sup>  
 יֹאמֶר יְיָ :

<sup>84</sup> verily, but. <sup>85</sup> as Adam, or man. <sup>86</sup> great. <sup>87</sup> and small. <sup>88</sup> בין *K.* & *Hφ.*  
 to understand, *Hθ.* to consider. <sup>89</sup> קרא to call \*. <sup>90</sup> קון *Pz.* to mourn. <sup>91</sup> בוא  
 to come [see § 230 (s)]. <sup>92</sup> these two [things] (*f.*) <sup>93</sup> עד until [that]. <sup>94</sup> חפץ  
 to take delight. <sup>95</sup> the mountains. <sup>96</sup> מוש to depart (*E.V.*). <sup>97</sup> and the hills. <sup>98</sup> מוט  
*K.* to be moved. <sup>99</sup> עור *Hθ.* to rouse oneself. <sup>100</sup> Jerusalem.\* <sup>101</sup> ירא to fear.  
<sup>102</sup> and maketh-alive (*E.V.*). <sup>103</sup> Exerc. XX (45). <sup>104</sup> פתח to open. <sup>105</sup> for my  
 Love. <sup>106</sup> שוש or שיש to rejoice. <sup>107</sup> גיל to be glad. <sup>108</sup> the steps of. <sup>109</sup> my  
 thought. <sup>110</sup> afar off. <sup>111</sup> ריב to contend, plead. <sup>112</sup> ריב a contention, cause.  
<sup>113</sup> רוע *Hφ.* to shout, make a joyful cry. <sup>114</sup> together. <sup>115</sup> God. <sup>116</sup> אור *Hφ.* to  
 give light. <sup>117</sup> and former things. <sup>118</sup> now. <sup>119</sup> IAH.

\* Words marked thus (\*) need not be given again in the Notes.

† Go to!, come!—

## EXERCISE XXXV.

(To be translated into Hebrew, § 11, ξ-μ.)

\*.\* All Verbs ע' here are to be Conjugated as in Tab. XX; and Verbs ע' as in §§ 225-228.

God<sup>1</sup> will-arise,\*<sup>2</sup> His enemies<sup>3</sup> will-be-scattered.\*<sup>4</sup> When-God-shall-arise-for-the-judgment (Hebr. *on*<sup>5</sup> *arising-of*<sup>2</sup> *for*<sup>6</sup> *the judgment*<sup>7</sup> God<sup>1</sup>). Earth<sup>8</sup> shall-greatly-reel\*<sup>9</sup> like the drunkard,<sup>10</sup> and shall-shake†<sup>11</sup> like the night-lodge.<sup>12</sup> Spare-Thou,‡<sup>13</sup> O-LORD, Thy (Hebr. *over*<sup>14</sup> *Thy*) people.<sup>15</sup> Raise-high‡<sup>16</sup> Thy (*m.*) foot-steppings.<sup>17</sup> They-have-made<sup>18</sup> their (*m.*) banners<sup>19</sup> tokens.<sup>19</sup>

I-made-to-turn-away<sup>20</sup> from a burden<sup>21</sup> his shoulder.<sup>22</sup> And Mine eye<sup>23</sup> spared\*<sup>13</sup> them (Hebr. *over*<sup>14</sup> *them (m.)*). And I-will-make†<sup>18</sup> all My mountains<sup>24</sup> the-way (Hebr. *for*<sup>6</sup> *the way*<sup>25</sup>), and My high-ways<sup>26</sup> shall-be-exalted (*m.*).<sup>16</sup>§

My steps<sup>17</sup> make-Thou (*m.*)-firm.<sup>27</sup> I-have-placed<sup>28</sup> in The-LORD my trust.<sup>29</sup> My heart<sup>30</sup> was-glad,\*<sup>31</sup> and my glory<sup>32</sup> rejoiced.\*<sup>33</sup> After-Thee<sup>34</sup> we - will - run.‡<sup>35</sup>—Awake (*f.*),<sup>36</sup> awake,<sup>36</sup> put-on<sup>37</sup> strength,<sup>38</sup> O-arm<sup>39</sup> of The-LORD! . . . Art-

<sup>1</sup> אֱלֹהִים. <sup>2</sup> קום. <sup>3</sup> Exerc. XX (52). <sup>4</sup> בּוֹיץ *K.* to be scattered. <sup>5</sup> ב (prefixed to the Infin. *K.*). <sup>6</sup> ל (the prefix). <sup>7</sup> מִשְׁפָּט. <sup>8</sup> אֶרֶץ (*f.*). <sup>9</sup> נָעַץ [the "greatly" to be expressed by the Infin. Absol. before the Tense, § 137 (1, d, β)]. <sup>10</sup> שָׁכַר. <sup>11</sup> נָד. <sup>12</sup> מְלוּנָה (used here for a "lodgement" slung up to a tree, or trees). <sup>13</sup> חוּס. <sup>14</sup> עַל. <sup>15</sup> עִמּוֹ (*his* . . . , etc.). <sup>16</sup> רוּם *K.* to be high (*or* exalted), *Hφ.* to make (*or* raise) high. <sup>17</sup> פָּעַם Tab. X (5). <sup>18</sup> שׂוּם *or* שִׂים. <sup>19</sup> אוֹת, pl. אֹתוֹת. <sup>20</sup> סוּר *Hφ.* <sup>21</sup> סִבָּל. <sup>22</sup> נָשָׂבָם Tab. X (2). <sup>23</sup> עֵין Tab. XIII (3). <sup>24</sup> קָר Exerc. XXXII (65). <sup>25</sup> דֶּרֶךְ. <sup>26</sup> pl. of מִסְלָה. <sup>27</sup> בּוֹן *Hφ.* <sup>28</sup> נִשִּׁית. <sup>29</sup> מְחַסֶּה. <sup>30</sup> לֵב Exerc. XXXII (17). <sup>31</sup> שִׂמַּח. <sup>32</sup> Vocab. V (3). <sup>33</sup> גִּיל. <sup>34</sup> אַחֲרָיִךְ. <sup>35</sup> רוּץ. <sup>36</sup> עוֹר. <sup>37</sup> לְבַשׁ. <sup>38</sup> עָז.

\* Verb to precede its Noun, or Nouns.

‡ With ה at the end.

† Past w. ו Convers.

§ With י at the end.

not thou (*f.*) the-same<sup>40</sup> that<sup>41</sup> made<sup>18</sup> [3 s. *f.* Past] the sea-  
 depths (Hebr. *depths-of*<sup>42</sup> *a sea*<sup>43</sup>) a way<sup>25</sup> for-redeemed-ones-  
 to-pass-over (Hebr. *for*<sup>6</sup> *passing-over-of*<sup>44</sup> *redeemed-ones*<sup>45</sup> (*m.*)) ?  
 And the-ransomed-of<sup>46</sup> The LORD shall return<sup>47</sup> § and shall-come-  
 to†<sup>48</sup> Zion amid<sup>49</sup> glad-singing,<sup>50</sup> . . . ; rejoicing<sup>51</sup> and joy<sup>52</sup>  
 shall-they-attain-to<sup>53</sup> §, sorrow<sup>54</sup> and sighing<sup>55</sup> [shall] have-fled-  
 away (pl.).\*<sup>56</sup>

<sup>39</sup> יָרוּעַ. <sup>40</sup> הָיָא. <sup>41</sup> The Prefix ה as in § 6. Cp. § 98. <sup>42</sup> מַעְמָקִים. <sup>43</sup> יָם. <sup>44</sup> עָבַר  
 Infin. *K.* <sup>45</sup> נָאֵל. <sup>46</sup> פְּרִיִי. <sup>47</sup> שׁוּב. <sup>48</sup> בּוֹא. <sup>49</sup> ב (the prefix). <sup>50</sup> רָנָה. <sup>51</sup> שִׂשׁוֹן.  
<sup>52</sup> שִׂמְחָה. <sup>53</sup> נִשְׁגַּח *Hφ.* <sup>54</sup> יָגוֹן. <sup>55</sup> אֲנָחָה. <sup>56</sup> נוֹם.

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\* † § See Notes on p. 167.

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The Student may write out for Practice:—

- (1) the Fut. *K.*, and the Fut. *Hφ.*, of רוֹם *to be high*;
- (2) the same two Futures with וְ Conversive.



## NOTE.

[Those who are eager to begin to read The Bible itself may proceed to do so now by help of the following Outline-sketch of the remaining Classes of Verbs and by continual reference to the corresponding Tables.

But we strongly advise the Student not to do so,—but, instead, to work carefully through not only these pp. 169–178 but also the Observations XVI–L (on pp. 179, etc.) and the additional Exercises XXXVI–L. It is scarcely possible to get the requisite familiarity with some of the remaining Verb-forms without carefully working through the Exercises upon them. Wise Students will find themselves well rewarded for this additional toil.]

(I.) SECTION XVIII has to deal with ‘Variations from Tab. XIV when the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are the same.’ [As, for instance, in Verbs from the Roots כַּבֵּב, גִּדֵּר.] But

(a) in many forms from such Roots there is no ‘Variation’ from Tab. XIV; and

(β) for the ‘Variations’ we may refer to Tab. XXI.

[See also Obs. XVI–XXII, & Exerc. XXXVI & XXXVII, pp. 179–184.]

(II) SECTION XIX has to deal with ‘Variations from Tab. XIV when the 3<sup>d</sup> Rt-letter is נ.’ The *chief* ‘Variations from Tab. XIV’ are:—

(a) the 2<sup>d</sup> Rt-letter has ׀ followed by נ Quiescent,

(i) instead of — followed by a letter with Shva-Quiescent [see Tab. XXII], and

(ii) in a few instances, in 3<sup>d</sup> s. *f.* Past forms, as

קָרַאת (instead of קָרִיאת), and so הִבֵּאת

ג. xxxiii. 11 (instead of הִיבִיאת like הִוִּקֵּאת);

(β) in the פָּעַל form of Past K., the — is retained in the 2<sup>d</sup> and 1<sup>st</sup> Persons,—as in יָרַאת 2 s. *m.*, etc.;

(γ) The נ— form is the common one in the other Voices.

Obs. Some words, which belong in signification to Roots נָל, have forms that are ‘borrowed’ from Roots הָל, for which see Tab. XXIII.

[See also Obs. XXIII–XXV, & Exerc. XXXVIII & XXXIX. pp. 185–189.]



[See also Obs. XXVI-XXX, & Exerc. XL-XLII, pp. 190-201.]

(III.) SECTION XX has to deal with 'Variations from Tab. XIV when the 3<sup>d</sup> Rt-letter is ה Quiescent.' These 'Variations' are many and great, as seen in Tab. XXIII. The Student may observe

- (a) the Inf. Constr. endings in הַתְּ, (we have also הַתְּ as Inf. Abs. *K.*, Is. xlii. 20 *Kr*ז, הַתְּ Inf. Abs. *Nφ.*, 2 S. vi. 20);
- (β) the endings הַתְּ, הַתְּ, etc., (sometimes הַתְּ, הַתְּ, etc.), in Past Tenses;
- (γ) the endings הַתְּ, and הַתְּ, in certain other parts;
- (δ) ESPECIALLY,—the Imperative and Future forms *without the 3<sup>d</sup> Rt-letter ה*, thus

(i) Imperatives 2 s. *m.*,—as הַתְּ for הַתְּ *Pz.*, הַתְּ for הַתְּ *Hφ.* (& הַתְּ, fr. עֲלֵה), הַתְּ (p. הַתְּ) for הַתְּ *Hθ.*

(ii) Futures 3 s. *m.* & *f.*, 2 s. *m.*, and 1 s. & pl.,—as (3 s. *m.*) הַתְּ *K.*, | הַתְּ *Nφ.*, | הַתְּ *Pz.*, | הַתְּ *Hφ.*, הַתְּ *Hθ.*, etc.

N.B. Such are often called 'APOCOPATED forms.'\*

- (ε) There are several *varying forms*, of which the following may be mentioned here:—(1) הַתְּ *K.* fr. עֲשֵׂה, (2) הַתְּ *K.* and הַתְּ *Hφ.* fr. הִרֵה, (3) הַתְּ *K.* fr. הִרֵה (corresponding to הַתְּ fr. שָׁבַה), (4) הַתְּ (p. הַתְּ)

\* These forms are often used with ׀ Convers. But see also p. 171, Note (‡).

*K.* fr. *היה*\*, and so *יחי* (p. *יחי*;) fr. *חיה*\*. (5) Also the *K.* forms *ישל* 3 s. *m.* fr. *שלה*, *תבה* 3 s. *f.* fr. *בה*, and so *תתע* fr. *תעה*, etc.; and (6) *יפת* 3 s. *m.* Fut. *Hφ.* fr. *פתה*, etc. [(6) For forms from *עלה*, *עשה*, and others such, see (5).]

- (5) The Fut. *K.* forms *יעלה* 3 s. *m.*, *תעלה* 3 s. *f.* & 2 s. *m.*, *נעלה* 1 pl., and their apocopated forms *יעל*, *תעל*, *נעל*, are the same as those of the Fut. *Hφ.*

Also the 1 s. Fut. *K.* *אעלה* and the 1 s. Fut. *Hφ.* *אעלה* have, both of them, the same apocop. form *אעל*.

The *Nφ.* forms *יגלה*, etc., and so *יעשה*, † *תעשה*, etc., merely lose the *ה* when apocopated. Thus *ותעש* 3 s. *f.* (w. *ו* pref.), and so *ירא*, *ירא*, fr. *יראה* of *ראה*.

- (7) The 3 s. *m.* Fut. *K.* *יראה* *he will see*, and the 3 s. *m.* Fut. *Hφ.* *יראה* *he will cause to see*, (or *will shew*), have, both of them, the same shortened form *ירא* with *ו* Convers.‡

N.B. It is only the 3 s. *m.* which has this shortened form from *ראה*. But we have also *ותשק* 3 s. *f.* Fut. *Hφ.* fr. *שקה*.

\* From *היה* to *be* the 2 pl. *m.* Past *K.* *הייתם* w. *ו* pref. becomes *והייתם*.

So the 2 pl. *m.* Imper. *K.* *הי* becomes *והי*.

But the 2 s. *m.* Imper. *K.* *היה* becomes *והיה*.

Similarly fr. *חיה* to *live* we have *והייתם*, *והי*, but *והיה*.

† Once *תיעשה* Ex. xxv. 31 (with *י* instead of *ו*).

‡ Sometimes forms occur, with *ו* Convers., not shortened; thus, *ויראה*, *ויראה*, etc.

- (θ) A י Consonantal appears in some forms. Thus,  
 (1) חָסַיָּה 3 s. *f.* Past *K.* and חָסִיּוּ 3 pl. from חָסָה;  
 and so (2) בָּעִיּוּ and אָתִיּוּ 2 pl. *m.* Imper. *K.*;  
 (3) אָהַמְיָה 1 s. Fut. *K.* (with ה also); (4) יִשְׁלִיּוּ  
 3 pl. *m.* Fut. *K.*, and (with י, § 145) יִרְוִיּוּ, יִבְכִּיּוּ,  
 יִהְמִיּוּ, etc.; (5) יִתְפַּיּוּ, 2 pl. *m.* Fut. *Pz.*, etc.

Obs. Such forms may be said to belong to Roots ל'י;  
 but more must be said on this, elsewhere.

- (ι) A י Consonantal stands in some forms,—from a few  
 Roots. Thus שָׁלַחְתִּי 1 s. Past *K.* fr. שָׁלַח; מִטְּחִי  
*Pz.* Partic. pl. *m.* (i.c.); etc.;—which may be said to  
 belong to Roots ל'ו. For the forms fr. שָׁחַ, with  
 י introduced at the end, see Tab. XXIII, Notes † to ¶.

- (κ) The ending יוֹ- in הִמְסִיו Josh. xiv. 8 is Aramæan,  
 cp. Dan. v. 4.

- (λ) The ending ה־ occurs sometimes where the more  
 usual ה־ is given in Tab. XXIII; and (rarely)  
 ה־ instead of ה־ in the Table.

- (μ) No difficulty will be caused by the appearance of  
 - for - in Pause, or by the ending תְּה־ for  
 תְּה־ in 3 s. *f.* Past forms. Cp. also § 167 (iii).—  
 In Lev. xxv. 21, we find the contracted form  
 וַעֲשִׂתָּהּ for וַעֲשִׂתָּהּ 3 s. *f.* Past *K.* with י pref.

- (ν) The Partic. forms will be sufficiently understood  
 from the following addition to Tab. XXIII:—

Plu. (f.)	i.e.	Plu. (m.)	i.e.	Sing. (f.)	i.e.	Sing. (m.)
גִּלּוֹת †	יְ	גִלּוֹיִם	תְּ	גִלּוֹה †	הְ	* גִּלּוֹה (1) (I) <i>Kal</i> .
גִּלּוֹיּוֹת	יְ	גִלּוֹיִים	תְּ	גִלּוֹיָה	יְ	גִלּוֹי § (2)
נִגְלּוֹת	יְ	נִגְלּוֹיִם	תְּ	נִגְלּוֹה	הְ	נִגְלּוֹה (II) <i>Niph.</i>

\* \* In other Voices the only change from the s. m. forms given in Tab. XXIII, is in the endings—which are

Plu. (f.)	i.e.	Plu. (m.)	i.e.	Sing. (f.)	i.e.	Sing. (m.)
וֹת	יְ	יִם	תְּ	הְ	הְ	הְ

Obs. (i) The Plu. (f.) Partic.-forms are the same in Constr.

(ii) The Partic.-forms *K.* הִי (p. חַיִּי) *living* s. m., הִיָּה s. f., הִיִּים pl. m., חַיּוֹת pl. f., are “borrowed” from a Root חַי (=חיה), being like כָּב s. m., כָּבָה s. f., etc., fr. סָבַב.

(iii) Also the PAST *K.* form חִי (p. חַיִּי) 3 s. m. is “borrowed” from חַי (=חיה), being like כָּב 3 s. m. Past *K.* of סָבַב. But

(iv) חַיּוֹת Partic. *K.* pl. f., Ex. i. 19, is like שָׁמוֹת from שָׁם (§ 226); and so חִיָּה Past *K.* 3 s. f., Ex. i. 16.

(ξ) To the forms in (θ) above—we may add here (1) מִמָּחִים Is. xxv. 6 *Pū.* Partic. pl. m. of מָחַ = מָחָה in the sense of מָחָה (some, however, give the ordinary sense of מָחָה); (2) תִּגְיוֹן Job xix. 2, which is 2 pl. m. Fut. *Hφ.* of יָגַה [cp. § 195 (δ, ii) and Sect. XXI (p, 174, iv, a)] with the י of § 145.

(o) The word כָּפַי, Ps. lxxx. 11 and Pr. xxiv. 31, is 3 pl. Past *Pū.* of כָּסַה with תְּ (δ) instead of יְ.

(π) There is sometimes נ instead of ה: thus יִשְׁנָא 3 s. m. Fut. *K.* of שָׁנָה, etc.

\* With נ standing for the ה, נִשְׁנָא s. m. 1 S. xxii. 2;—נִשְׁנָאִים Neh. v. 7 has נ ‘superfluous.’

† עֲטִיָּה fr. עָטָה, בּוֹכִיָּה fr. בָּכָה, etc.; cp. (θ) above.—פָּרַת G. xlix. 22.

‡ אֲתִיּוֹת, Is. xli. 23, fr. אָתָה.

§ עֲשִׂי in עֲשִׂי Job xli. 25 (§ 6, d. ii). In Job xv. 22 עֲשִׂי is *Kri* for עָשָׂה *Kethv.*

N.B. As in Pt. I, § 14, we may have יְ for י.

[See also Obs. XXXI & XXXII, & Exerc. XLIII & XLIV, pp. 202-207.]

(IV.) SECTION XXI is to deal with Verbs belonging to more than one of the Seven Classes in Sects. XIV-XX. The following few examples will sufficiently illustrate this.

(a) From **יָפָה** to *be beautiful*, which is both **פָּ'י** (Sect. XV), and **לָה** (Sect. XX), the 3 s. m. Fut. K. would be **יִיפֶּה**.\* This with ו Convers. becomes **וַיִּיפֶּה** Ez. xxxi. 7 and *he was beautiful*.

(β) From **נָטָה**, which is both **פָּ'נ** (Sect. XVI) and **לָה** (Sect. XX), the 3 s. m. Fut. K. is **יִנְטֶה**.† This gives the apocopated form **יֵט** in **וַיֵּט** Zeph. ii. 13, etc. And so from **תָּנָה** 3 s. f., & 2 s. m., we have **תֵּט**.

(γ) Similarly the 3 s. m. Fut. Hφ. of **נָטָה** is **יִנְטֶה** which gives **יֵט** in **וַיֵּט**; and so **תָּנָה** gives **תֵּט**, and **אָנָה** gives **אֵט** (p. אָט). And so **יָפָה** 3 s. m. Fut. Hφ. of **נָכָה** gives **יָךְ**, **תָּכָה** gives **תָךְ**, and **אָכָה** gives **אָךְ**.

(δ) Similarly also for other parts of the Verb; thus, (i) ‡ **הַבֹּתָ** Inf. Hφ. of **נָכָה**, and (ii) ‡ **הִכָּה** 3 s. m. Past Hφ., (iii) ‡ **מִכָּה** Partic. s. m., (iv) ‡ **הִכָּה** Imper. 2 s. m.; etc.

[Other forms and Verbs must be reserved at present.]

\* The יִ- agreeing with that of **יִיטֵב**, etc., in Tab. XVIII,—and the הִ- with that of **יִגְלֶה**, etc., in Tab. XXIII.

† The Dag. F. of the ט standing instead of the 1<sup>st</sup> Rt-letter, as in **יָנֵט** Tab. XIX; and the הִ- being as in Tab. XXIII.

‡ Compare Tab. XXIII.



(V.) SECTION XXII is to deal with the Verb-forms having Pronom.-Affixes. These will be sufficiently understood from Tables XXIV-XXX, with the help of Observations XXXIII-L which are given in connection with Exercises XLV-L [pp. 208-220].

It is not necessary to trouble the Student with any more Exercises. The remaining pages, including the Appendix, are intended to supply him with some useful help while he is reading The BIBLE.

(VI.) SECTION XXIII is to deal with some other Voice-forms:—

In § 220 (vi) the Voice-forms *פּוֹלֵל*, *פּוֹלֵלָה*, and *הִתְפּוֹלֵל*, were mentioned. There are some other varying forms of *Pi-él*, *Pü-äl*, and *Hithpă-él*,—chiefly in the case of Verbs such as those in Tabs. XX & XXI, but also in a few forms of other Verbs.

(a) The 1<sup>st</sup> and the 3<sup>d</sup> Rt-letters are sometimes both of them repeated, as in

(1) the Infin. *פִּלְּלֵל* fr. *פּוֹל*, the Past *פִּלְּלָל* 3 s. *m.*

(whence the Voice-form is called *פִּלְּלֵל*), *פִּלְּלָלָה*

3 s. *f.*, *פִּלְּלָלָתָּה* 2 s. *m.*, etc., the Partic. *מִפְּלִל*

s. *m.*, and the Fut. *יִפְּלִל* 3 s. *m.*, etc.;

(2) the *Passive* *פִּלְּלָל* (—, *ע*), corresponding to *פִּלְּלֵל*

as *Pü-äl* to *Pi-él*,—thus the Past *פִּלְּלָל*, whence

*פִּלְּלָלָה* 3 pl., fr. *פּוֹל*;

(3) the *Reflexive* *הִתְפִּלְּלָל*, corresponding to *פִּלְּלֵל*

as *Hithpă-él* to *Pi-él*,—thus *הִתְפִּלְּלָלָה*, whence

the Fut. *וְהִתְפִּלְּלָל* 3 s. *f.* w. 1 Convers.

(β) Sometimes also such forms occur from Verbs having the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters the same. For these Verbs,—having the 2<sup>d</sup> Rt-letter (the **ע**, § 117) repeated as 3<sup>d</sup> Rt-letter (*i.e.* as **ל**, § 117),—the designation ‘Verbs **פעע**’ is appropriate.\* Such forms as those in (a), from these Roots which have the ‘ע’ in the place also of the ‘ל’ (§ 117), are **פעפע** (or **פעפע** (פעפע) (—, δ), **התפעפע** (or **התפעפע**).†

(γ) A form **פעפע** from the Root **פה** occurs in Ps. xlv. 3, *viz.* **פִּי־פִּי־פִּי** Past 2 s. *m.*

(δ) In the case of ‘Full’ Verbs also, sometimes

(a) the 3<sup>d</sup> Rt-letter is repeated in forms (1) **פעלל** (or **לל**—, or **פע**, or **פע**), and (2) **פעלל**;

(b) both the 2<sup>d</sup> and 3<sup>d</sup> Rt-letters are repeated in the forms (1) **פעלעל** and (2) **פעלעל** of which the — (as under the ה in **המרמרו** 3 pl. Past) corresponds to the — or — (δ) of *Pü-äl*.

(e) There are a few instances of other Voice-forms; thus,

(a) **פעל** (instead of *Pi-él*) in **לְמִשְׁפָּטִי** Job ix. 15, Partic. s. *m.*, w. **ל** pref. and Aff. **י**— for 1 s., fr. **שפט**,

(b) **פפל** (instead of *Pi-él*) in **יַעֲרֹנִי** Is. xv. 5, Fut. 3 pl. *m.* fr. **עור**,

(c) **פעלע** (instead of *Pü-äl*) in **מְחַסְפֵּם** Ex. xvi. 14, Partic. s. *m.* fr. **חסף**,

\* “עע” is bad. It means, rather, ‘having ע as Second Rt-letter.’

† We have also (1) **פעפע** forms in **שָׁעַשְׁעָה** Past 3 s. *m.* and **שָׁעַשְׁעָה** 1 s. (in Pause, (also **יִשְׁעִישְׁעִי** Fut. 3 pl. *m.*); (2) **פעפע** in **הִשְׁעִישְׁעִי** Fut. 2 pl. *m.* (in Pause); and (3) **התפעפע** in **הִשְׁתַּעֲשַׁע** (pl. **ע**—).—And so the Imper. 2 pl. *m.* **הִשְׁתַּעֲשַׁע**, Is. xxix. 9, may be Imper. 2 pl. *m.* of this form fr. **שעע**. [Or it may, perhaps, be of a **התפעפע** form fr. **שעה**.]

- (d) *הַתַּפְעִיל* (instead of *Hiph-il*) in *הַתַּרְגְּלִיתִי* Hos. xi. 3, Past 1 s. fr. *רגל*.
- (e) Some Mixed-Voice forms, as (1) *נִפְעַל* (*Nφ.* and *Pü*), (2) *נִתְפַּעַל* (*Nφ.* and *Hθ.*), (3) *הִתְפַּעַל* (*Hö.* and *Hθ.*), belong to Sect. XXIV.
- (ζ) The ה of *Hφ.*, as also that of *Hθ.*, is some few times replaced by א—an Aramaism;—thus, *אֶנְאֲלִיתִי* (for *הֶנְאֲלִיתִי*, & in Pause) Is. lxiii. 3, *אֶתְחַבֵּר* (for *הֶתְחַבֵּר*) 2 Chr. xx. 35, *אֶשְׁתּוֹלֵל* (for *הֶשְׁתּוֹלֵל*) Ps. lxxvi. 6. The word *הָאֲנִיחוּ* Is. xix. 6 may be said to belong to Section XXIV, being mixed up of the two forms *הִזְנִיחוּ* and *אָנָּה*.
- (η) There are words in which MORE THAN THREE Rt-letters appear; thus, *פָּרִשׁוּ* Job xxvi. 9, Past 3 s. *m.* fr. *פרשו*; and *רָטַפְשׁ* Job xxxiii. 25, Past 3 s. *m.* fr. *רטפש*; *מְרַבֵּל* 1 Chr. xv. 27, Partic. s. *m.* fr. *כרבל*; *יְבַרְסְמָנָה* Ps. lxxx. 14, Fut. 3 s. *m.* with Aff. *נָה*—it (*f.*) fr. *ברסם*; etc. Some take such Roots as ‘*Quadriliteral*.’ Others consider them as either ‘reducible to 3 letters,’ or as ‘Composite.’

(VII.) SECTION XXIV is to deal with forms which may be said to be ‘Compounded’ of two Ordinary forms ‘mixed up’ together. Some instances of ‘Compound’ or ‘Mixed’ Voices were noticed in (ε, e) above. The following is a translation of § 260 in the 5th edition of the Hebrew Grammar [תלמוד לשון עברי] by יהודה ליב בן-זאב;—

“Sometimes there occurs a single word compounded of two VOICE-FORMS; as (1) *יִרְדָּה* Ps. vii. 6, which is compounded of

יִרְדֶּה *K.* and יִרְדֶּה *Pz.*; (2) נִגְאַלּוּ *Is. lix. 3*, compounded of נִגְאַלּוּ *Nφ.* and גִּאֲלָו *Pz.*; (3) \* וְנִפְּרָה *D. xxi. 8*, *Nφ.* and *Hθ.*; (4) \* הִכְבִּיטָה *Lev. xiii. 55 & 56*, הִטְמִימָה *D. xxiv. 4*, compounded of *Hoph.* and *Hithp.*; or perhaps they are of *Hothpā-él* form (the ה sometimes having  $\text{---}(\delta)$  and sometimes  $\text{---}$  as in *Hoph-äl*); and [in the last word] the ת [of הַת] is swallowed up in Dagesh before ט, and its signification is that 'another was caused to do the action involved in it' (*she has let herself be defiled*).† And so there is [sometimes] a word which is compounded of two TENSES, as וִלְדָּתָה *G. xvi. 11, ‡* which is compounded of Past and Present [or Participle (for Present)] §; and so (?) מִשְׁתַּחֲוִייתָם *Ez. viii. 16*. And so there is [sometimes] a word which is compounded of two GENDER-FORMS; as וַיִּשְׁרְנָה *1 S. vi. 12*, the beginning of which is *m.*, and its end *f.*, so that it is a word partly of one Gender and partly of another (אֲנַרְרוּגִינוּס). There are also many such-like abnormal forms; but this is not the place to treat of them at length."

This will suffice for the present.

\* The ת of הַת is dropped here, and Dag. F. is then put in the כ.

† *Sie hat sich verunreinigen lassen.*

‡ The word occurs also in *Ju. xiii. 6, 7.*

§ i.e. compounded of וִלְדָּתָה Past 2 s. *f.* and יִלְדָּתָה Partic. s. *f.*—There are also some other opinions, somewhat different from this,

CONCLUDING PORTION

OF THE

EXERCISE-BOOK.





## OBSERVATIONS XVI-XXII.

Obs. XVI. The statement of Obs. XII on p. 139 is a general one,—*viz.* that “The prefix ו has SOMETIMES ׀ before a letter bearing an Accented Vowel, especially if the Accent be Disjunctive.” The cases that come under this statement may be divided into three great Classes, as follows:—

- (1) Simple cases of Obs. XII, as וְאֶרְיָן Is. xxvi. 19, and so וְמָתוּ (with ׀ Gen. xxxiii. 13, and with ׀ Deut. xxii. 24), etc.; and with a Conjunctive Accent as in וְלִישׁ Is. xxx. 6; but this last word, being the second of the ‘Couple’ לְבִיא וְלִישׁ, belongs rather to (2);—
- (2) Cases of the second of two words (or *first word of the second group* of two groups of words) forming a “COUPLE”; thus in אָב וְאִם (*father and mother*) Ez. xxii. 7,—See more on this particular head in Rule I on pp. 223–225;
- (3) Cases of the third of THREE WORDS TAKEN TOGETHER; thus in גְּדוֹל וְרַב וְרַם Lev. vii. 23, שׁוֹר וְכֶשֶׂב וְעִז (ox and sheep and goat) Lev. vii. 23, גְּדוֹל וְרַב וְרַם (great and numerous and tall) Deut. ii. 21, etc.

This is more fully illustrated in Pt. II, § 94.

Obs. XVII. Verbs which have the SAME LETTER for their 2<sup>d</sup> & 3<sup>d</sup> Root-letter are sometimes called כְּפִלִּים *geminata*, because their 2<sup>d</sup> Rt-letter or ע (§ 117) is repeated in the place of the 3<sup>d</sup> Rt-letter or ל (§ 117),—so that

Obs. XVIII. They might be said to have the Root-form פִּעַע, instead of פִּעַל, and

Obs. XIX. These verbs might therefore be called ‘Verbs פִּעַע.’

[Obs. XX. The expression ‘Verbs עַע,’ by which some designate these Verbs, is not a good designation for them—because,

As the expression ‘Verbs עַע’ stands for ‘Verbs having ו for their SECOND Rt-letter,’

and the expression ‘Verbs עַע’ stands for Verbs having ו for their SECOND Rt-letter,’

so the expression ‘Verbs עַע’ would stand rather for ‘Verbs having ע for their SECOND Rt-letter’ (such as בַּעַת, נַעַר, טַעַם, etc.), which is an utterly different set of Verbs.]

Obs. XXI. (1) From these Roots (having the 2<sup>d</sup> & 3<sup>d</sup> Rt-letters the same) there are often forms in which there is no 'Variation' from Tab. XIV; thus, from סבב we have the forms סָבַב 3 s. m. and סָבְבִי 3 pl., Past *Kal*, agreeing with Tab. XIV,—besides the special forms סָבַבְתִּי (or סָבַבְתִּי) 1 s., and סָבַב 3 pl. (in סָבַבְנִי and סָבַבְנִי, with Aff. *me*), and סָבַבְתֶּם 2 pl. m. (all of which are Past *Kal*, as in Tab. XXI).

(2) As the 'SPECIAL VARIATION' for this set of Verbs we may mention

(α) the DROPPING of the 2<sup>d</sup> Rt-letter, and

(β) the occurrence of DAGESH F. in the 3<sup>d</sup> Rt-letter (to imply the omitted 2<sup>d</sup> Rt-letter), as in סָבַבְתִּי, סָבַבְתֶּם, etc., the Infin. *K*. with Pron.-Affs.,—and so in the Past-Tense forms (except the 3 s. m.) and in the Imper. forms סָבַב 2 s. f., etc.,—of Tab. XXI. But

N.B. When the 3<sup>d</sup> Rt-letter stands at the end of the word, without a Vowel (and therefore with *Shva Quiescent*), that Dagesh is omitted; and so we have the Infin. סָב, the Past 3 s. m. סָב, the Imper. 2 s. m. סָב, and the Fut. forms יָסָב, תָּסָב, אָסָב, נָסָב; and so in other Voices.

Obs. XXII. The forms for *Pž.*, *Pž.*, and *Hθ.*, are the same in Tab. XX (ע'ו) as they are in Tab. XXI (פִּע'ע or פִּפּוּלִים *Geminata*).

[Note. For particular forms in the Exercise, the Notes there given and Tab. XXI, will it is hoped be sufficient.]

EXERCISE XXXVI [on Verbs whose 2<sup>d</sup> & 3<sup>d</sup> Rt-letters are the same (פֿע'ע)—Table XXI].

(To be translated into English, § 11. a-ε).

יִי מָה<sup>1</sup> רַבּוֹ<sup>2</sup> צָרִי<sup>3</sup> : שְׁחוּתִי<sup>4</sup> עַד<sup>5</sup> מְאֹד<sup>6</sup> : הַשְׁמוּתָּ<sup>7</sup> כָּל<sup>8</sup> עֲדָתִי<sup>9</sup> :  
נִשְׁמָה<sup>7</sup> כָּל הָאָרֶץ<sup>10</sup> : כִּי<sup>11</sup> . . . הִפְרוּ<sup>12</sup> בְּרִית<sup>13</sup> עִוְלָם<sup>14</sup> : הִרְעוּ<sup>15</sup>  
מֵאֲבוֹתָם<sup>16</sup> :  
אָב<sup>16</sup> וְאִם<sup>17</sup> הִקְלוּ<sup>18</sup> בָּךְ : וְהִסְכַּבְתִּי<sup>19</sup> פָּנַי<sup>20</sup> מֵהֶם : וְהוּא . . . אֲשֶׁר  
לְבוֹ<sup>21</sup> כָּלֵב<sup>21</sup> הָאֲרִיָּה<sup>22</sup> הַיָּם<sup>23</sup> יָמָם<sup>23</sup> : יִדְלֹ<sup>24</sup> כְּבוֹד<sup>25</sup> יַעֲקֹב<sup>26</sup> : דִּלּוֹנוֹ<sup>24</sup>  
מְאֹד<sup>6</sup> : הַבּוֹק<sup>27</sup> תִּבּוֹק<sup>27</sup> הָאָרֶץ<sup>10</sup> וְהַבּוֹז<sup>28</sup> תִּבּוֹז<sup>28</sup> : כָּל<sup>8</sup> עוֹבֵר<sup>29</sup> עָלֶיהָ  
יִשֹּׁם<sup>7</sup> : חָרֵב<sup>30</sup> חָרַב<sup>30</sup> הַיּוֹחֲדָה<sup>31</sup> : וּבְרוּתִי<sup>32</sup> מִכֶּם הַמְּרִידִים<sup>33</sup> : וּשְׂאִיָּה<sup>34</sup>  
יִבֵּת<sup>35</sup> שַׁעַר<sup>36</sup> : וּמִדָּתִי<sup>37</sup> פַּעֲלָתָם<sup>38</sup> רֹאשְׁנָה<sup>39</sup> אֶל חֵיקָם<sup>40</sup> : וְשִׁחַ<sup>4</sup>  
רוּם<sup>41</sup> אֲנָשִׁים<sup>42</sup> :

(continued.)

<sup>1</sup> how? <sup>2</sup> רַבּוֹ to be many. <sup>3</sup> צָר a foe. <sup>4</sup> שָׁחַ to bow down, to be depressed, *Hθ.* to bow oneself down. <sup>5</sup> unto. <sup>6</sup> exceedingly (N.B. 5 and 6 together signify "very exceedingly"). <sup>7</sup> שָׁמָם *K.* to be waste or desolate, *Nφ.* to be wasted or desolated (also to be astonished), *Hφ.* to waste or make desolate. <sup>8</sup> כָּל all, כָּל when unaccented. <sup>9</sup> עֵדָה an assembly. <sup>10</sup> אֶרֶץ land or earth. <sup>11</sup> for. <sup>12</sup> פָּרַר *Hφ.* to break, break off. <sup>13</sup> a covenant (the same 'in Construction'). <sup>14</sup> eternity. [Cp. § 86.] <sup>15</sup> רָעָה *Hφ.* to do badly (and, with מ following, "to do worse than"). <sup>16</sup> אָב a father, Table XIII, 1. <sup>17</sup> אִם a mother (For the ן see Obs. XVI, p. 179). <sup>18</sup> קָלַל *K.* to be of light esteem, to be vile, *Hφ.* to make light of. <sup>19</sup> סָבַב *K.* to go round or about, to turn, *Hφ.* to make to go round or turn away. <sup>20</sup> פָּנִים a face (a Plural Noun). <sup>21</sup> לֵב a heart (the same 'in Construction,'—with Affs. לָבוֹ, etc.). <sup>22</sup> the lion. <sup>23</sup> מָסַם *Nφ.* to be melted. <sup>24</sup> דָּלַל to be weak, low, become low. <sup>25</sup> the glory of. <sup>26</sup> Jacob. <sup>27</sup> בָּקַק *Nφ.* to be emptied. <sup>28</sup> בּוֹז *Nφ.* to be spoiled, plundered. <sup>29</sup> עָבַר to pass. <sup>30</sup> a sword. <sup>31</sup> חָרַד *Hoph.* to be sharpened. <sup>32</sup> בָּרַר to purge out or away. <sup>33</sup> the rebels. <sup>34</sup> and [with] destruction. <sup>35</sup> כָּתַת *Hoph.* to be smitten, pounded. <sup>36</sup> a gate. <sup>37</sup> מָדַד to measure. <sup>38</sup> their work. <sup>39</sup> first. <sup>40</sup> their bosom. <sup>41</sup> loftiness. <sup>42</sup> men. <sup>43</sup> מָעַט to be few, to become few. <sup>44</sup> פָּשַׁע trespass.

וַיִּמְעָטוּ<sup>43</sup> וַיִּשְׁחוּ<sup>4</sup> : כִּי<sup>11</sup> רַבּוֹ<sup>2</sup> פְּשָׁעֵיהֶם<sup>44</sup> : שְׁמוֹ<sup>7</sup> שָׁמַיִם<sup>45</sup> עַל<sup>46</sup>  
 זֹאת : אָכַל<sup>47</sup> אֶת יַעֲקֹב<sup>26</sup> וַנִּהְיֶה<sup>48</sup> הַשְׁמוֹ<sup>7</sup> : יָשָׁב<sup>49</sup> בְּדָר<sup>50</sup> וַיֵּדֶם<sup>51</sup> :  
 דָּוָם<sup>51</sup> אֶל יְיָ וְהִתְחַוֵּל<sup>52</sup> לוֹ : וַיַּחַן<sup>53</sup> יְיָ עֲלֵיהֶם :  
 רָאָה<sup>54</sup> אֹיְבֵי<sup>55</sup> כִּי<sup>56</sup> רַבּוֹ<sup>2</sup> : וַתִּסַּב<sup>19</sup> תְּנַחֲמֵנִי<sup>57</sup> : הִפֵּר<sup>12</sup> בַּעֲסֶק<sup>58</sup>  
 עַמּוֹנִי<sup>59</sup> : כֹּב<sup>19</sup> דִּמָּה<sup>60</sup> לָךְ<sup>61</sup> דּוּדִי<sup>62</sup> לְצַבִּי<sup>63</sup> ... :  
 מֶה<sup>64</sup> תִּשְׁתַּחֲוֶהֱיִי<sup>4</sup> נַפְשִׁי<sup>65</sup> ... הוֹחִילִי<sup>66</sup> לֵאלֹהִים<sup>67</sup> : רָנִי<sup>68</sup> בֵּית<sup>69</sup>  
 צִיּוֹן<sup>70</sup> : צִהְלִי<sup>71</sup> וּרְנִי<sup>68</sup> : הָאֹיֵב<sup>72</sup> תָּמוּ<sup>73</sup> חַרְבוֹת<sup>74</sup> לְנֶצַח<sup>75</sup> : הַחֲלוֹת<sup>76</sup>  
 לְנַפֵּל<sup>77</sup> לְפָנָיו<sup>78</sup> לֹא תוּכַל<sup>79</sup> לוֹ : אֲשִׁים<sup>80</sup> קִבְּרָךְ<sup>81</sup> כִּי<sup>11</sup> קָלוֹת<sup>18</sup> :  
 גְּבוּרֵיהֶם<sup>82</sup> יִבְתּוּ<sup>35</sup> : הוּא הַחַל<sup>76</sup> לַחַיּוֹת<sup>83</sup> גִּבּוֹר<sup>82</sup> בְּאֶרֶץ<sup>10</sup> : בְּהֵמָם<sup>23</sup>  
 דּוֹנֵג<sup>84</sup> מִפְּנֵי<sup>85</sup> אִשׁ<sup>86</sup> יֹאבֶדוּ<sup>87</sup> רָשָׁעִים<sup>88</sup> ... : וְנִמְקוּ<sup>89</sup> כָּל צָבָא<sup>90</sup>  
 הַשָּׁמַיִם<sup>45</sup> וְנִגְלוּ<sup>91</sup> כַּסְפָּר<sup>92</sup> הַשָּׁמַיִם<sup>45</sup> :

<sup>45</sup> שָׁמַיִם heavens (*m.*). <sup>46</sup> at. <sup>47</sup> אָכַל to eat, devour. <sup>48</sup> נִהְיֶה a habitation.  
<sup>49</sup> יָשָׁב to sit. <sup>50</sup> solitary. <sup>51</sup> דָּמָם to be silent, to be quiet, to look-in-silent-  
 resignation. <sup>52</sup> חוֹל *Hθ.* to hope, to look-with-hope. <sup>53</sup> חָנֵן to be gracious. <sup>54</sup> see  
 Thou. <sup>55</sup> my enemies. <sup>56</sup> for, or that. <sup>57</sup> mayest Thou comfort me. <sup>58</sup> בַּעֲסֶם anger,  
 vexation, Tab. X, 5. <sup>59</sup> עִם with. <sup>60</sup> be like. <sup>61</sup> ל to or for [Obs. XIV, p. 139].  
<sup>62</sup> my beloved (E.V.). <sup>63</sup> צַבִּי a roe (E.V.). <sup>64</sup> why? <sup>65</sup> my soul. <sup>66</sup> יָחַל *Hφ.* to wait,  
 look-with-waiting. <sup>67</sup> אֱלֹהִים God. <sup>68</sup> רָנָה to sing aloud. <sup>69</sup> Tab. XIII. 5 (Note ||).  
<sup>70</sup> Zion. <sup>71</sup> צִהַל to shout joyously. <sup>72</sup> O enemy. <sup>73</sup> תָּמוּ to come utterly to an end.  
<sup>74</sup> destructions. <sup>75</sup> for ever. <sup>76</sup> חָלַל *Hφ.* to begin. <sup>77</sup> נָפַל to fall. <sup>78</sup> before him.  
<sup>79</sup> יָכַל *K. & Hoph.* to be able (with ל, to prevail over). <sup>80</sup> שָׁם to put, make.  
<sup>81</sup> קִבְּרָה a grave, Tab. X, 2. <sup>82</sup> גִּבּוֹר (or גִּבּוֹר) mighty *m.*, a mighty one. <sup>83</sup> to be.  
<sup>84</sup> wax. <sup>85</sup> from the presence of. <sup>86</sup> fire. <sup>87</sup> יָאבֵד to perish. <sup>88</sup> wicked ones.  
<sup>89</sup> מִקָּה *Nφ.* to be dissolved. <sup>90</sup> the host of. <sup>91</sup> גָּלַל *K.* to roll up, *Nφ.* to be rolled  
 up. <sup>92</sup> סֵפֶר a scroll.



## EXERCISE XXXVII [Table XXI].

(To be translated into Hebrew, § 11. ζ-μ.)

\* Sinners<sup>1</sup> (*m.*) shall be destroyed \*<sup>2</sup>. Unto<sup>3</sup> their (*m.*)-coming-utterly-to-an-end.<sup>4</sup> And ye (*m.*)-shall-be-consumed-away †<sup>5</sup> through<sup>6</sup> your (*m.*) iniquities.<sup>7</sup> They-have-come-utterly-to-an-end<sup>8</sup> by-reason-of<sup>9</sup> terrors.<sup>10</sup> When-once<sup>11</sup> I-have-sharpened<sup>12</sup> My-lightning-sword (Hebr. *the-lightning-of*<sup>13</sup> *My sword*<sup>14</sup>).

And-all-man's-courage-shall-fail (Hebr. *and all*<sup>15</sup> *the heart*<sup>16</sup> *of man*<sup>17</sup> *shall-be-melted*<sup>18</sup>). And they-shall-be-astonied †<sup>19</sup> one-with-another (Hebr. *each-one*<sup>20</sup> *and his brother*<sup>21</sup>). And I-will-desolate †<sup>22</sup> earth<sup>23</sup> and all-that-is-therein (Hebr. *its f. fulness*<sup>24</sup>).—Gird-yourselves<sup>25</sup> and be-ye-in-consternation.<sup>26</sup> The stars<sup>27</sup> of the heavens<sup>28</sup> and their (*m.*) constellations<sup>29</sup> shall-not-make-to-shine<sup>30</sup> their (*m.*) light.<sup>31</sup>

And be-not thou (*m.*)-in-consternation, ‡<sup>26</sup> O-Israel.<sup>32</sup> \* The heathens<sup>33</sup> will-be-in-consternation.<sup>26</sup> They (*m.*)-have-been-in-consternation<sup>26</sup> and have-been-ashamed.<sup>34</sup> And-I-will-protect †<sup>35</sup> this-city (Hebr. *over*<sup>36</sup> *this city*<sup>37</sup>). If<sup>11</sup> ye (*m.*)-shall-break<sup>38</sup> My covenant<sup>39</sup> [with] the day,<sup>40</sup> and My covenant<sup>39</sup> [with] the

<sup>1</sup> הַפֶּסֶל a sinner. <sup>2</sup> תָּמָם *Nφ.* <sup>3</sup> עַד. <sup>4</sup> Infin. *K.* of תָּמָם with Pron-Aff. <sup>5</sup> מִמֶּנּוּ *Nφ.* <sup>6</sup> בַּ the prefix. <sup>7</sup> עֲוֹנוֹת, pl. עָוֶן. <sup>8</sup> תָּמָם *Kal.* <sup>9</sup> מִן. <sup>10</sup> בְּלֹהוֹת. <sup>11</sup> אֶחָד. <sup>12</sup> שָׁנָן *Kal.* <sup>13</sup> בָּרַק [§ 56 (A, i. & ii. 3)]. <sup>14</sup> חָרַב Tab. X, 1. <sup>15</sup> כָּל when unaccented). <sup>16</sup> לָבַב [§ 56 (A, i. & ii. 3)]. <sup>17</sup> אֶנְשֵׁי. <sup>18</sup> מָסַס *Nφ.* <sup>19</sup> נִשְׁמָם *Nφ.*, the (—)-form. <sup>20</sup> אִישׁ. <sup>21</sup> אָח Tab. XIII, 2. <sup>22</sup> נִשְׁמָם *Hφ.* <sup>23</sup> אֶרֶץ. <sup>24</sup> מְלֵא. <sup>25</sup> אָזַר *Hθ.* <sup>26</sup> חָתַת *Kal.* N.B. (i) The Imper. *K.* is like סָבִי, etc., in the Table. (ii) The Fut. *K.* is like יִסָּב, תִּסָּב, etc.; but Compensation is made for the Dagesh which the ח cannot receive. <sup>27</sup> כּוֹכָב a star [§ 56 (ix)]. <sup>28</sup> שָׁמַיִם heavens. <sup>29</sup> בְּסִילִים constellations. <sup>30</sup> הָלַל *Hφ.* (Fut. like יִסָּב, תִּסָּב, etc.). <sup>31</sup> אָזַר. <sup>32</sup> יִשְׂרָאֵל. <sup>33</sup> גּוֹיִם. <sup>34</sup> בּוֹשׁ in Tab. XX. <sup>35</sup> גָּנַן *Kal.* (Fut. like יִסָּב, etc.). <sup>36</sup> עַל. <sup>37</sup> עַד *f.* <sup>38</sup> פָּרַד *Hφ.* (Fut. like יִסָּב, תִּסָּב, etc.). <sup>39</sup> בְּרִית *f.* <sup>40</sup> יוֹם. <sup>41</sup> לְיָלָה.

\* The Tense before the Noun, § 162 (d, i).

† Past with ו prefixed.

‡ Obs. IV, p. 93.

night<sup>41</sup> . . . [then] also<sup>42</sup> My \*covenant<sup>39</sup> may-be-broken<sup>43</sup> with David<sup>44</sup> My servant.<sup>45</sup> The-LORD [God of] Hosts<sup>46</sup> will-protect<sup>35</sup> them (Hebr. *over*<sup>36</sup> *them m.*).

And I-will-be-gracious-to †<sup>47</sup> whomsoever<sup>48</sup> I-will-be-gracious-to.<sup>47</sup>

<sup>42</sup> נָם. <sup>43</sup> פָּרַר *Hoph.* <sup>44</sup> דָּוִד. <sup>45</sup> עָבָר Tab. X, 6. <sup>46</sup> צָבָאוֹת. <sup>47</sup> חָנָן (the *Kal* Fut. is like יָסַב, תָּסַב, etc.). <sup>48</sup> אֶת אֲשֶׁר.

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\* The Tense before the Noun, § 162 (*d*, *i*).

† Past with ו prefixed.

## OBSERVATIONS XXIII-XXV.

Obs. XXIII. A LONG VOWEL IN AN OPEN SYLLABLE often takes the place of a SHORT VOWEL IN A CLOSED SYLLABLE; thus, we have the אָ in מִצָּח, מִצָּחַ, מִצָּחַת, etc., of Tab. XXII, corresponding to the אָ or אֶ of מִצָּח, מִצָּחַ, מִצָּחַת, etc., of Tab. XIV.

N.B. A syllable which ends in a *Quiescent letter* is 'open' [Pt. I, § 21 (3),—for there is no Shva Quiescent, either expressed or understood, under a 'Quiescent' letter [Pt. I, § 29 (3).]

Obs. XXIV. The Fut. *K.* forms מִצָּח, מִצָּחַ, etc., in Tab. XXII, correspond to the forms מִצָּח, מִצָּחַ, etc., in Tab. XIV.

Obs. XXV. There is an important 'Variation' in the case of the פָּעַל forms of the Past *Kal* of Verbs אָל. In ordinary Verbs, the 2<sup>d</sup> & 1<sup>st</sup> Persons, both Sing. & Plu., are the same as the פָּעַל forms [comp. § 138 (A), ii]; thus, from הָיָה *he was willing*, we have הָיָה, הָיָהם, הָיָהוּ Pause-form of הָיָה. But,

N.B. פָּעַל forms of Verbs אָל retain the— in the 2<sup>d</sup> & 1<sup>st</sup> Persons both Sing. & Plu.; thus, from שָׂנְאָה *he hated*, we have שָׂנְאָה, שָׂנְאָהם, שָׂנְאָהוּ,—comp. the Past *K.* forms יָרָא, יָרָא, etc., in Tab. XXII.

NOTE. The 3 s. *f.* Past of the Verbs אָל have sometimes the termination אָת, as in (a) *Kal* קָרָאת instead of קָרָאָה, and so (β) *Niph.* נִפְלְאָת instead of נִפְלְאָה,—and so in the *Hoph.* הִבְאָת instead of הִבְאָה (or הִבְאָה) p. 275, l. 17.

## EXERCISE XXXVIII [On Verbs לָא, —Table XXII.]

(To be translated into English, § 11. a-ε.)

בְּרֵאשִׁית<sup>1</sup> בָּרָא<sup>2</sup> אֱלֹהִים<sup>3</sup> אֶת הַשָּׁמַיִם<sup>4</sup> וְאֶת הָאָרֶץ<sup>5</sup> : וַיִּבְרָא<sup>6</sup>  
 אֱלֹהִים<sup>3</sup> אֶת הָאָדָם<sup>6</sup> בְּצִלְמוֹ<sup>7</sup> : ... בָּרָאת<sup>2</sup> כָּל<sup>8</sup> בְּנֵי<sup>9</sup> אָדָם<sup>10</sup> :  
 שָׂנְאת<sup>11</sup> כָּל<sup>8</sup> פְּעִילִי<sup>12</sup> אֹן<sup>13</sup> : אָמַרְתָּ<sup>14</sup> אֵל תִּירָא<sup>15</sup> \* : וְאֵת עֵשָׂו<sup>16</sup>  
 שָׂנְאתִי<sup>11</sup> : אֵיךְ<sup>17</sup> לֹא יָרָאת<sup>15</sup> לְשַׁלַּח<sup>18</sup> יָדְךָ<sup>19</sup> לְשַׁחַת<sup>20</sup> אֶת מֹשִׁיחַ<sup>21</sup>  
 יי : ... בָּרָאתִי<sup>2</sup> מֹשְׁחִית<sup>20</sup> ... :

נִטְמָא<sup>22</sup> יִשְׂרָאֵל : תִּמְצָאן<sup>23</sup> + אֶתוּ רָעוֹת<sup>24</sup> : אֵיךְ<sup>17</sup> תִּנְאֲמְרִי<sup>14</sup>  
 לֹא נִטְמָאתִי<sup>22</sup> : נִטְמָאת<sup>22</sup> בְּגִלּוּלֵיהֶם<sup>25</sup> : אֶת מִקְדָּשִׁי<sup>26</sup> טִמְּאת<sup>22</sup> :  
 בְּגִלּוּלֶיךָ<sup>25</sup> אֲשֶׁר עָשִׂית<sup>27</sup> טִמְּאת<sup>22</sup> : מִלֵּאתִי<sup>28</sup> מִשְׁפָּט<sup>29</sup> : מִי<sup>30</sup> יִרְפָּא<sup>31</sup>

<sup>1</sup> at first. <sup>2</sup> בָּרָא to create. <sup>3</sup> Vocab. I (1). <sup>4</sup> the heavens. <sup>5</sup> the earth.  
<sup>6</sup> אָדָם man, Adam. <sup>7</sup> צִלְמוֹ image, Tab. X (1). <sup>8</sup> כָּל all (כָּל when unaccented).  
<sup>9</sup> בְּנֵי a son, Tab. XIII (4). <sup>10</sup> see No. 6. <sup>11</sup> שָׂנָא to hate [Past *Kal* like that of יָרָא in Tab. XXII]. <sup>12</sup> פָּעַל to work [Partic (1) *Kal* = "a worker."]. <sup>13</sup> Vanity, mischief.  
<sup>14</sup> אָמַר to say. <sup>15</sup> יָרָא to fear [the Past *Kal* is given in Tab. XXII; the Future *Kal* is like יִמְצָא, תִּמְצָא, etc., in Tab. XXII,—but the 1<sup>st</sup> Rt-letter י combines with the — of the prefs. אֵיתָן, and so we have יִירָא 3 s. m., תִּירָא 3 s. f. and 2 s. m., etc.].  
<sup>16</sup> Esau. <sup>17</sup> how? <sup>18</sup> שִׁלַּח to put forth. <sup>19</sup> יָד a hand. <sup>20</sup> שָׁחַת *Pi.* & *Hif.* to destroy. <sup>21</sup> מֹשִׁיחַ an anointed one [§ 56 (A, i)]. <sup>22</sup> טִמְּאָ K. to be unclean, *Nφ.* to be defiled, *Pī.* to defile, pollute. <sup>23</sup> מִצָּא to find (*also* to come upon), *Nφ.* to be found. <sup>24</sup> evils (pl. f.). <sup>25</sup> גִּלּוּלִים idols. <sup>26</sup> מִקְדָּשׁ a sanctuary. <sup>27</sup> thou f. didst make. <sup>28</sup> one (f.) full of [this word is for מִלֵּאת the Construct form of מִלֵּא s. f. from מָלָא *K.* Partic. s. m. (§ 139, δ, iii), with י added (comp. 139, ε);—this י is by some called the 'Compaginis,' for an example or two of which see p. 232, lines 8–10.  
<sup>29</sup> judgment. <sup>30</sup> who? <sup>31</sup> רָפָא to heal, give healing. <sup>32</sup> נָשָׂא to take up.

\* A List of forms from this Root is given on pp. 286–288 below. But this form will be understood sufficiently from what is said in No. 15 here.

† For the י see § 143.

לך : וְנִשְׁאוּ<sup>32</sup> עָלֶיךָ קִינָה<sup>33</sup> : הָרַב<sup>34</sup> יִרְאֶתָם<sup>35</sup> וְהָרַב אָבִיא<sup>36</sup>  
עֲלֵיכֶם : לְמִלָּא<sup>37</sup> אֶת דְּבַר<sup>38</sup> יי : לְמִלְאוֹת<sup>39</sup> שְׂבָעִים<sup>40</sup> שָׁנָה<sup>41</sup> :

מִצָּאתִי<sup>23</sup> כָּפָר<sup>42</sup> : קִנְאֹתִי<sup>43</sup> לְצִיּוֹן<sup>44</sup> : וּבִקְשָׁתָם<sup>45</sup> אֶתִּי וּמִצָּאתָם<sup>46</sup> :  
וּנְמִצָּאתִי<sup>47</sup> לָכֶם<sup>48</sup> : אֶרְפָּה<sup>49</sup> מְשׁוֹבְתֵיכֶם<sup>50</sup> : וְהִטָּאת<sup>51</sup> יְהוּדָה<sup>52</sup>  
לֹא תִמְצָאֵנִי<sup>53</sup> :

אֵלֶיךָ יי אֶקְרָא<sup>54</sup> : לֵב<sup>55</sup> טָהוֹר<sup>56</sup> בָּרָא<sup>57</sup> לִי אֱלֹהִים<sup>58</sup> : קָרָאתִי<sup>59</sup>  
בְּכָל<sup>60</sup> לֵב<sup>61</sup> : הִנֵּנוּ<sup>62</sup> אָתָּנוּ<sup>63</sup> לך בִּי אֵתָה יי + אֱלֹהֵינוּ<sup>64</sup> : בְּלִבִּי<sup>65</sup>  
צִפְנֹתִי<sup>66</sup> אִמְרֹתֶךָ<sup>67</sup> לְמַעַן<sup>68</sup> לֹא אֶחָטָא<sup>69</sup> לך<sup>70</sup> : יי לִי לֹא  
אִירָא<sup>71</sup> \* :

<sup>33</sup> a lamentation. <sup>34</sup> a sword. <sup>35</sup> *Hφ.* to bring. <sup>36</sup> *K.* to be full of (also, sometimes, *to fill*), *Pi.* to fill, to fulfil. <sup>37</sup> *דָּבָר* a word. <sup>38</sup> [see No. 36, and Note (1, b) on Tab. XXII]. <sup>39</sup> seventy. <sup>40</sup> a year [see § 106, ii]. <sup>41</sup> a ransom. <sup>42</sup> *Pi.* to be jealous. <sup>43</sup> *צִיּוֹן* Zion. <sup>44</sup> *Pi.* to seek. <sup>45</sup> of you (*lit.* to you *m.*). <sup>46</sup> *רפא* to heal [comp. Note (7) on Tab. XXII]. <sup>47</sup> your *m.* backslidings. <sup>48</sup> and the sins of. <sup>49</sup> Judah. <sup>50</sup> *קרא* to call. <sup>51</sup> *לֵב* a heart, w. *Affs.* *לָבוּ*, *לָבָד*, etc. <sup>52</sup> clean. <sup>53</sup> behold us. <sup>54</sup> [instead of *אָתָּנוּ* from *אתא* to come, see Note (2) on Tab. XXII]. <sup>55</sup> *צפן* to hide, treasure up. <sup>56</sup> Thy word. <sup>57</sup> in order that. <sup>58</sup> *חטא* to sin [for the  $\overline{\text{---}}$   $\overline{\text{---}}$  compare the forms *יַעֲרַב*, etc., in Tab. XVI (1)]. <sup>59</sup> against Thee. <sup>60</sup> see No. 15 above.

\* See Note (\*) on page 186.



## EXERCISE XXXIX [TABLE XXII.]

(To be translated into Hebrew, § 11. ξ-μ.)

O-LORD, I-have-heard<sup>1</sup> the-report-of-Thee (Hebr. *Thy report*),<sup>2</sup> I-was-afraid.<sup>3</sup> And as-for-me (Hebr. *I*), [I have] not been-called<sup>4</sup> to-come-in<sup>5</sup> unto<sup>6</sup> the King.<sup>7</sup> Call<sup>8</sup>-ye (*f.*) not [Obs. V, p. 73] me (Hebr. *to me*) Naomi,<sup>9</sup> call<sup>8</sup>-ye (*f.*) me (Hebr. *to me*) Mara<sup>10</sup>; for<sup>11</sup> bitterly-hath-dealt<sup>12</sup> The-Almighty<sup>13</sup> with-me (Hebr. *to me*) exceedingly.<sup>14</sup> I-have-adjured<sup>15</sup> you,\* O-daughters<sup>16</sup> of Jerusalem,<sup>17</sup> if<sup>18</sup> ye-shall-find \*<sup>19</sup> my Love,<sup>20</sup> what<sup>21</sup> ye-shall-tell \*<sup>22</sup> Him (Hebr. *to Him*) . . . . I-will-call<sup>8</sup> to God<sup>23</sup> Most-High.<sup>24</sup> Lo<sup>25</sup> Thou-hast-been-indignant<sup>26</sup> seeing-that<sup>27</sup> we-have-sinned.†<sup>28</sup> We-have-sinned,<sup>28</sup> we-have-done-wickedly.<sup>29</sup> Unto<sup>6</sup> Thee have-I-lifted-up<sup>30</sup> my eyes.<sup>31</sup> I-have-called-on<sup>8</sup> Thy Name,<sup>32</sup> O-LORD. O-God,<sup>33</sup> lift-up<sup>30</sup> Thy Hand.<sup>34</sup> Thou-didst-go-forth<sup>35</sup> (*m.*) for the salvation<sup>36</sup> of Thy people.<sup>37</sup> Thy (*m.*) Right-hand<sup>38</sup> shall-find-out<sup>19</sup> them-that-hate-Thee (Hebr. *Thy haters*<sup>39</sup>). Thou (*m.*)-hast-loved<sup>40</sup> righteousness,<sup>41</sup> and hast-hated†<sup>42</sup> wickedness.<sup>43</sup> My-soul<sup>44</sup> went-forth<sup>35</sup> at (ב) His speaking.<sup>45</sup>

(continued.)

<sup>1</sup> שָׁמַע. <sup>2</sup> שָׁמַע (declined, with Pron.-Affs., like נָנַע Tab. X. 4). <sup>3</sup> יָרָא (see the Past *Kal* of this in Tab. XXII). <sup>4</sup> Nφ. Past 1 s. of קָרָא. <sup>5</sup> לָבוֹא. <sup>6</sup> אֶל. <sup>7</sup> מֶלֶךְ. <sup>8</sup> קָרָא. <sup>9</sup> נָעֻמִּי. <sup>10</sup> מָרָא. <sup>11</sup> בִּי. <sup>12</sup> מָרַר Hφ. Past. <sup>13</sup> יְשׁוּעָה. <sup>14</sup> מְאֹד. <sup>15</sup> נִשְׁבַּע Hφ. <sup>16</sup> בַּת a daughter, Tab. XIII, 5. <sup>17</sup> יְרוּשָׁלַם (p. ם. ך). <sup>18</sup> אִם. <sup>19</sup> מִצָּא. <sup>20</sup> דִּדּוּר. <sup>21</sup> מָה. <sup>22</sup> נָנַד Hφ. Tab. XIX. <sup>23</sup> אֱלֹהִים. <sup>24</sup> עֲלִיּוֹן. <sup>25</sup> הֵן. <sup>26</sup> קִצְפָּה. <sup>27</sup> ו the prefix. <sup>28</sup> חָטָא [in the Fut. *Kal* of this the prefixes אֵתֵן take ך and the 1<sup>st</sup> Rt-letter ה takes ך, —as in יַעֲרֹב, הַיַּעֲרֹב, etc., Tab. XVI (1)]. <sup>29</sup> רִשָּׁע. <sup>30</sup> נִשָּׂא. <sup>31</sup> עֵיִן an eye (Dual עֵינַיִם). <sup>32</sup> נִשְׁמָה w. Affs. נִשְׁמָה, etc.,—comp. Tab. XIII, 4. <sup>33</sup> אֵל. <sup>34</sup> יָד a hand. <sup>35</sup> יָצָא. <sup>36</sup> יִשְׁעָה (§ 56, vii). <sup>37</sup> עִם w. Affs. עִמּוֹ, etc. <sup>38</sup> יָמִין *f.* (§ 59). <sup>39</sup> שָׂנֵא Partic (1) *K.* plu. *m.* <sup>40</sup> אָהַב. <sup>41</sup> צָדֵק. <sup>42</sup> שָׂנֵא. <sup>43</sup> רִשָּׁע. <sup>44</sup> נַפְשִׁי *f.* [Tab. X, 1]. <sup>45</sup> דָּבַר *Pf.* Inf. w. Aff. for 3 s. *m.* <sup>46</sup> כָּה. <sup>47</sup> אָמַר.

\* The masculine form is used here.

† Future with ו Couvers.

Thus<sup>46</sup> hath-said<sup>47</sup> The-Lord, I-have-given-healing<sup>48</sup> to these waters.<sup>49</sup> And the waters<sup>49</sup> shall-be-healed.\*<sup>50</sup> And thou (f.)-shalt-go-forth\*<sup>35</sup> amid (ב) the dancing<sup>51</sup> of those-that-make-merry.<sup>52</sup> And thy (f.) daughters<sup>16</sup> on (על) shoulder<sup>53</sup> shall-be-borne.<sup>54</sup> Morning<sup>56</sup> hath-come<sup>55</sup> [§ 162 (d, i).] Thou-hast-been-taken,<sup>57</sup> O-Babylon<sup>58</sup> (f.), and thou-thyself<sup>59</sup> didst-not (לא) know,<sup>60</sup> thou-hast-been-found-out<sup>61</sup> and also<sup>62</sup> hast-been-caught.<sup>63</sup> From The-Lord hath-been<sup>64</sup> this (f.), it (f.) hath-been-wondrous<sup>65</sup> in our eyes.<sup>31</sup>

<sup>48</sup> רפא P̄. [Note (5) on Tab. XXII]. <sup>49</sup> מים. <sup>50</sup> רפא Nφ. [The א to be 'elided' here, as in Note (3) on Tab. XXII.] <sup>51</sup> מחול (§ 56, i).

<sup>52</sup> שחק P̄. Partic. pl. m. <sup>53</sup> בְּתֵף. <sup>54</sup> נשא Nφ. <sup>55</sup> אחא K. Past 3 s. m. <sup>56</sup> בֶּקֶר.

<sup>57</sup> לכר Nφ. <sup>58</sup> בָּבֶל. <sup>59</sup> אַתָּ. <sup>60</sup> ידע K. Past. <sup>61</sup> מצא Nφ. <sup>62</sup> נָם. <sup>63</sup> תפש Nφ.

<sup>64</sup> הִיָּתָה. <sup>65</sup> פלא Nφ. Past 3 s. f.†

\* Past with ו Convers.

† As in 'NOTE' on page 185.

## OBSERVATIONS XXVI-XXX.

At the risk of some repetition of what has already been said in Note (III) [pp. 170-173] we may perhaps add here the following remarks:—

Obs. XXVI. In the case of Verbs which have for their 3<sup>d</sup> Rt-letter a NON-CONSONANTAL (*i.e.* QUIESCENT) ה, there are certain forms which are liable to lose this\* ה by 'Apocopation.'

The forms that are thus liable to 'Apocopation' are

(α) IMPERATIVE 2 s. *m.* in the following Voices:

*Pi-él, Hiph-il, Hithpă-él,*

(β) FUTURE 3 s. *m.* & *f.*, 2 s. *m.*, 1 s., and 1 pl., in

*Kal & Niph-ăl, Pi-él [& Pū-ăl], Hiph-il [& Hoph-ăl], and Hithpă-él.*

Obs. XXVII. (α) The 'Apocopated' IMPERATIVE forms are

*Pi.* † חַל for חַלֵּה, —and so חַל for חַלֵּה fr. חלה, —

*Hφ.* † חַלֵּה for חַלֵּה, —and so חַרֵּה for חַרֵּה fr. רפה, —

*Hθ.* † חַתֵּל for חַתֵּלֵּה, —and so † חַתֵּל for חַתֵּלֵּה fr. חלה. —

(β) The 'Apocopated' FUTURE forms‡ are

*Kal* (α) יִגַּל 3 s. *m.*, תִּגַּל (or || תִּגַּל) 3 s. *f.* & 2 s. *m.*,  
|| אִגַּל 1s., || יִגַּל 1 pl., also

(b) יִשָּׁב for יִשָּׁבֵה fr. שָׁבָה, and

(c) יִבֶּה for יִבֶּהֵה fr. בָּבָה, תִּבֶּה for תִּבֶּהֵה,  
אִשָּׁה for אִשָּׁהֵה fr. שָׁתָה;

*Nφ.* יִגַּל 3 s. *m.*, תִּגַּל 3 s. *f.* & 2 s. *m.*, etc. [see Tab. XXIII];

*Pi.* יִגַּל 3 s. *m.*, תִּגַּל 3 s. *f.* & 2 s. *m.*, etc. [see Tab. XXIII];

\* N.B. It is only a ה Quiescent that is thus dropped. When the 3<sup>d</sup> Rt-letter is ה Consonantal, this is not dropped; but we have the forms—

KAL Past גָּבַהּ 3 s. *m.*, גָּבַהֶּה 2 s. *m.*, etc., Fut. יִגְבֶּה 3 s. *m.*, etc.,

HIPH. Fut. יִגְבִּיֶּה 3 s. *m.*, etc.,

and so others.

† There may be † in Pause, instead of the —.

‡ For a 'Variation' when the 1<sup>st</sup> Rt-letter is 'Guttural,' see Obs. XXVIII (θ).

§ Comp. Tab. XXIII & Obs. XXVIII.

|| This is merely a Form-word,—as also are some few others of the words here given for illustration.

¶ The — may be lengthened into † in a Pause-form [comp. § 167 (i) & (ii)].

*Hφ.* (a) יָגַל 3 s. m., תָּגַל 3 s. f. & 2 s. m., etc. [see Table XXIII,—also Note (†), p. 190],

(b) יָפַת for יִפְתָּה fr. פתה, and so יִשֶּׁק for יִשְׁקָה fr. תִּשְׁקָה, etc.;

*Hθ.* \*יִתְגַּל 3 s. m., \*תִּתְגַּל 3 s. f. & 2 s. m., etc. [see Table XXIII].

Note (i) ראה *to see* has (with ו Conversive) וִירָא for both וִירָאָה *K.* & וִירָאָה *Hφ.*, in the 3 s. m., besides the *Kal* forms יָרָא 3 s. m., תָּרָא (& וִתָּרָא) 3 s. f. & 2 s. m., אָרָא (& וִאָרָא) 1 s.

Note (ii) שָׁחָה *Hθ.* *to bow oneself, to worship*, has the following Apocopated Future Forms:

\*יִשְׁתַּחֲוֶה for יִשְׁתַּחֲוֶה 3 s. m., \*תִּשְׁתַּחֲוֶה for תִּשְׁתַּחֲוֶה 3 s. f., comp. Note (†) on Tab. XXIII.—

N.B. וִישְׁתַּחֲוֶה Gen. xxvii. 29 is *Kri* for וִישַׁחֲוֶה *Kthiv*. The ׀ (which the Student may see under the ו in וִישְׁתַּחֲוֶה there) is put as a *Defective Shurik*, Pt. I, § 14. This is unavoidable, because the *Full Shurik* (וּ) could not be written without the ו.

Obs. XXVIII. When the 1<sup>st</sup> Rt-letter is ה, or ח, or ע, there are some 'Variations' from Tab. XXIII (corresponding to the 'Variations' in Tab. XVI (1)), as might be expected; thus;—

(a) From עלה, the Fut. *K.* forms† are יַעֲלֶה, תַּעֲלֶה, תַּעֲלֵי, אַעֲלֶה 1 s., etc., נַעֲלֶה 1 pl.,

and so from חנה, the Fut. *K.* forms‡ are יַחֲנֶה, תַּחֲנֶה, etc., נַחֲנֶה 1 pl.,—like יַעֲמֹד, תַּעֲמֹד, etc., in Tab. XVI (1);

(β) From חזה, the Fut. *K.* forms are יַחֲזֶה, תַּחֲזֶה, תַּחֲזִי, אַחֲזֶה 1 s., etc., נַחֲזֶה 1 pl.,

and so from חמה, the Fut. *K.* forms are יַהֲמֶה, תַּהֲמֶה, תַּהֲמִי, אַהֲמֶה 1 s., etc., נַהֲמֶה 1 pl.,—

like יַעֲרֹב, תַּעֲרֹב, etc., in Tab. XVI (1),—

(γ) From הגה, the Fut. *K.* is יַהֲגֶה, תַּהֲגֶה, etc.,—like יַעֲשֶׂן & יַחֲסֹר in Note (\*) on Tab. XVI (1),—and so, fr. חתה, יַחְתֶּה, etc.

Note. From היה *to be* & חיה *to live* the Fut. *K.* forms are יַהֲיֶה & יַחֲיֶה, etc.,—see pages 277 & 279.

\* The ׀ may be lengthened into ׀ in a Pause-form [comp. § 167 (i) & (ii).

† For the apocopated forms, see (ζ) below.

‡ For ׀ before ח in apocopated forms, see (ζ, b) below.

(δ) When the 2<sup>d</sup> Rt-letter is ה, or ח, or ע, the only 'Variations' (besides the Compound form adopted by any *Moving Shva* under one of those letters) are in the Apocopated forms; thus,

in the *K. Fut.* 3 s. *m.*, we have יִשְׁעָה for יִשְׁעָה (fr. שָׁעָה), and so יִמְחָה for יִמְחָה (fr. מִחָה),—corresponding to יִבְזָה for יִבְזָה (fr. בִּזָּה), but

(ε) when, by reason of Apocopation, the 2<sup>d</sup> Rt-letter ה is made to stand at the end of the word, and without a Vowel after it, this ה has *Mappék* [Pt. I, § 31], because it is not a Quiescent but a Consonantal ה; thus,

in the *K. Fut.* 3 s. *f.*, we have

וְתַבְּהָ and וְתַלְּהָ (fr. כַּהָה and לַהָה),—

Note. The forms תַּבְּהָ and תַּלְּהָ correspond to the forms יִרְאָה, יִתְרָא, etc., in Tab. XXIII,—and these correspond to such forms as יִשְׁלָה, יִתְנַשֵּׁל, etc., for יִשְׁלָה, יִתְנַשֵּׁל, etc. (fr. נִשְׁלָה).

(ζ) When the forms in (α), (β), (γ), lose by Apocopation their 3<sup>d</sup> Rt-letter (ה Quiescent\*), then their 1<sup>st</sup> Rt-letter takes — and the prefixes אֵיתָן take

(a) sometimes — as in

יַעַל † 3 s. *m.*, תַּעַל † 3 s. *f.* & 2 s. *m.*, אַעַל † 1 s., גַּעַל † 1 pl.,—  
and so יַחַל in גַּחַל 3 s. *m. Fut. K.* of חָלָה,

תַּחַז 3 s. *f. Fut. K.* of חִזָּה, etc., and

יַתְּהַר in גַּתְּהַר 3 s. *f. Fut. K.* of הִרָה,—and

(b) sometimes — (before ח for the 1<sup>st</sup> Rt-letter), as in

יַחַר fr. חָנָה, יַחֲץ fr. חָצָה, יַחַר fr. חָרָה.

Note. The apocop. form יַחֲרָ (3 s. *m. Fut. K.* of חָרָה) belongs to the same Class as יַשְׁבָּה for יִשְׁבָּה (fr. שָׁבָה), the ח taking — for Euphony as in the 2 s. *f. Past* forms לָקַחְתָּ, נָשַׁבְּחָתָּ, etc.,—Tab. XVI (3) (C).

(η) In the *Hφ.* also there are 'Variations' like those in Tab. XVI (1); thus,

INFIN. הַעֲלֶה, (Absol.), הַעֲלוּת, הַעֲלוּת, etc.,

PAST הַעֲלָה 3 s. *m.*, הַעֲלִיתָ (or לָ) 2 s. *m.*, הַעֲלִיתִי 1 s., הַעֲלִי 3 pl., etc.,  
and

וְהַעֲלָתָה 3 s. *f.*, וְהַעֲלִיתָ (or לָ) 2 s. *m.*, etc., with ו, —comp.

Note (†) on Tab. XVI (1).

PARTIC. מַעֲלֶה (i.e. מַעֲלֶה) s. *m.*, etc.,

IMPER. הַעֲלֶה 2 s. *m.*, הַעֲלִי 2 s. *f.*, etc.,

FUT. יַעֲלֶה 3 s. *m.*, תַּעֲלֶה 3 s. *f.* or 2 s. *m.*, תַּעֲלִי 2 s. *f.*, אַעֲלֶה 1 s., etc.,

\* It is only the *Quiescent* ה that is dropped,—not ה Consonantal.

† The prefixes אֵיתָן may have — in Pause-forms.



(θ) (a) The apocopated form of הֶעֱלָה *Hφ.* Imper. 2 s. *m.* is הֶעֱל (corresponding to הֶרָף in Tab. XXIII, for הֶרָפָה, fr. רָפָה), and

(b) The apocopated forms of the *Hφ.* Fut. (corresponding to יִגָּל, etc., in Tab. XXIII) are

יֶעֱל 3 s. *m.*, תֶּעֱל 3 s. *f.* or 2 s. *m.*, אֶעֱל 1 s., נֶעֱל 1 pl.,

and the Pause-forms of these are

יֶעֱלִי 3 s. *m.*, תֶּעֱלִי 3 s. *f.* & 2 s. *m.*, אֶעֱלִי 1 s., נֶעֱלִי 1 pl.

N.B. These forms of the Fut. *Hφ.* in (θ, b) are the same as the forms of the Fut. *K.* in (ζ, a).

(ι) In the *Nφ.* the Past forms are with  $\text{---}$   $\text{---}$  (rather than with the  $\text{---}$   $\text{---}$  in Tab. XVI (1)); thus,

from עִשָּׂה, נֶעֱשִׂהָ 3 s. *m.*, (but נֶעֱשִׂתָּה 3 s. *f.*, p. נֶעֱשִׂתָּה:), נֶעֱשִׂי 3 pl.; and so from עָנָה, נֶעֱנִיתִי 1 s.;—

but, from חָלָה, we have נִחֲלִיתִי 1 s., נִחָלוּ 3 pl., (with the Partic.-forms נִחָלָה & נִחָלָה s. *f.*, נִחָלוֹת pl. *f.*; also, from חָפָה we have נִחָפָה Partic. s. *f.*, and from חָרָה\* we have נִחָרִים pl. *m.*).

Note. For the *Nφ.* of הָיָה see p. 278.

(κ) The only *Hoph.* forms of עָלָה which occur are irregular, *viz.*,

הֶעֱלָה 3 s. *m.*, הֶעֱלָתָה: 3 s. *f.* in Pause;—

but, from חָלָה, we have הֶחָלִיתִי 1 s. with  $\text{---}$  (ֹ) under the ה as in Tab. XXIII.

Obs. XXIX. For the Participles it is sufficient to refer to p. 173. But we may append here the following general remark:—

Obs. XXX. A word may occur in the CONSTRUCT form before a Preposition, as in בּוֹ כָּל חוֹסֵי הִם *all that-trust in Him* (Ps. ii. 12), where חוֹסֵי is *Kal* Partic. pl. *m.* ‘i.e.’ fr. חָסָה, etc.—Comp. § 52, N.B.

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\* From חָרָה we have also the *Nφ.* Past 3 pl. נִחָרוּ.

## EXERCISE XL [On Verbs לָה, —Table XXIII.]

(To be translated into English, with the help of the Glossary at the end of the book.)

רָאָה<sup>1</sup> יִי וְהִבִּיטָהּ<sup>2</sup> : גָּלָה<sup>3</sup> כְּבוֹד מִיִּשְׂרָאֵל : גָּלְתָהּ<sup>3</sup> יְהוּדָה :  
 שָׂרְתִי<sup>4</sup> בְּמַדִּינוֹת הָיְתָה<sup>6</sup> לָמַס<sup>7</sup> : צִיּוֹן מְדַבֵּר הָיְתָה<sup>6</sup> :  
 עֵת<sup>8</sup> לְבָבוֹת<sup>9</sup> : וְאַבְכָּה<sup>9</sup> יוֹמָם<sup>10</sup> וּלְיָלָה<sup>11</sup> : עָרְשִׁי<sup>12</sup> אִמָּסָה<sup>13</sup> :  
 וְאַצְפֶּה<sup>14</sup> לְרֹאוֹת<sup>1</sup> מֶה־יִּדְבַּר־בִּי<sup>17</sup> : תִּכְלִינָה<sup>18</sup> עֵינֵינוּ<sup>19</sup> : נַהֲמָה<sup>20</sup>  
 כְּדָבָרִים<sup>21</sup> בְּלִנּוּ<sup>22</sup> וְכִיּוֹנִים<sup>23</sup> הָגָה<sup>24</sup> נַהֲגָה<sup>24</sup> : בִּי נִשְׁבָּה<sup>25</sup> עָדָר יִי :

<sup>1</sup> רָאָה *K.* to see, *Nφ.* to be seen, to appear, *Hφ.* to cause to see, to shew.  
<sup>2</sup> וְהִבִּיטָהּ *Hφ.* to behold [§ 141, γ (6)]. <sup>3</sup> גָּלָה *K.* to depart, go captive, *Nφ.* to be revealed, to be uncovered, *Pi.* to reveal, to uncover, *Hφ.* to cause to go captive, to take captive, *Hoph.* to be made to go captive, to be taken captive. <sup>4</sup> שָׂרָה (with 'added' י, שָׂרְתִי) a princess. <sup>5</sup> מְדִינָה a province. <sup>6</sup> הָיְתָה \* *K.* to be, also sometimes 'to become,' comp. p. 254 (4, b),—especially when followed by ל, for an example or two of which see the Footnote on p. 255,—*Nφ.* to be done (also to be done for, or destroyed), to be brought to pass. <sup>7</sup> לָמַס tribute (לָמַס to become tributary. For the ל comp. Rule II on p. 225). <sup>8</sup> time. <sup>9</sup> אִבְכָּה to weep. <sup>10</sup> by day. <sup>11</sup> and [by] night. <sup>12</sup> עָרֶשׁ a couch, Tab. X, 1. <sup>13</sup> אִמָּסָה *Hφ.* to dissolve, make to melt. <sup>14</sup> אִצְפֶּה *Pi.* to watch, look eagerly. <sup>15</sup> what. <sup>16</sup> דִּבַּר *Pi.* to speak. [For the י comp. Pt. I, § 70, and for the י comp. § 168, i.] <sup>17</sup> in my case [or, perhaps, "against me,"—"unto me" (E.V. "in me," in the margin)]. <sup>18</sup> כָּלָה *K.* to come to an end, to fail (when used of the eyes), *Pi.* to finish. <sup>19</sup> עֵין (*f.*) an eye. <sup>20</sup> נַהֲמָה † to make a noise, to roar. <sup>21</sup> דָּבָר a bear (root דָּבַר). <sup>22</sup> כָּל all, every, the whole (כָּל when unaccented),—with Affs. כָּלֹ the whole of him, etc., as in Tab. III, 2. <sup>23</sup> and like the doves. <sup>24</sup> נַהֲגָה † to make a murmuring or moaning noise, to moan. <sup>25</sup> נִשְׁבָּה to take captive, *Nφ.* to be taken captive. \* עֲוֹן iniquity (pl. עֲוֹנוֹת).

\* The forms from this Root are given on pp. 276–278.

† See Obs. XXIX, p. 193.

בַּעֲזֹנָם <sup>26</sup> גָּלוּ <sup>3</sup> : הִרְבּוּ <sup>27</sup> לַמַּעוֹל־מַעַל כָּל־ <sup>22</sup> תַּעֲבוֹת <sup>29</sup> הַגּוֹיִם <sup>30</sup> :  
 וַיִּנָּסוּ <sup>31</sup> וַיִּמְרוּ <sup>32</sup> אֶת אֱלֹהִים עֲלִיּוֹן : וַיִּפֹּן <sup>33</sup> אֱלֹהֵם לַמַּעַן <sup>34</sup> בְּרִיתוֹ <sup>35</sup> :  
 וַיִּסִּיפוּ <sup>36</sup> בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת <sup>37</sup> הָרָע <sup>38</sup> : וַיַּחַר <sup>39</sup> אֵף יי בְּיִשְׂרָאֵל :  
 וַיַּעֲשׂוּ <sup>37</sup> נֶאֱצוֹת <sup>40</sup> גְּדוֹלֹת <sup>41</sup> : לַמְּרוֹת <sup>42</sup> עֲנִי <sup>43</sup> כְּבוֹדוֹ : וַיַּעֲשׂ <sup>37</sup> יי  
 כַּאֲשֶׁר <sup>44</sup> דִּבֶּר <sup>16</sup> : וַיַּחַר <sup>39</sup> עָלֵי אָפּוֹ : שַׁעֲרֹרֶה <sup>45</sup> נְהִיָּתָה <sup>6</sup> בָּאָרֶץ :  
 וְתוֹעֵבָה <sup>29</sup> נַעֲשִׂתָה <sup>37</sup> בְּיִשְׂרָאֵל וּבִירוּשָׁלַם : נַחֲרָצָה <sup>46</sup> נַעֲשִׂתָה <sup>37</sup> :  
 וַיִּרֶב <sup>27</sup> בְּבֵת <sup>47</sup> יְהוּדָה תִּאֲנִיָּה <sup>48</sup> וַאֲנִיָּה <sup>49</sup> : וְתַהֲיִינָה <sup>6</sup> צֹאֲנֵי <sup>50</sup> לְאֹכְלָהָ <sup>51</sup>  
 לְכָל <sup>22</sup> חַיִּת <sup>52</sup> הַשָּׂדֶה : כִּי הָעוּוּ <sup>53</sup> אֶת דֶּרֶכָם <sup>54</sup> : וַיַּעַל <sup>55</sup> עֲלֵיהֶם אֶת  
 מֶלֶךְ בַּשְּׂדִיִּים <sup>56</sup> : וַיִּגַּל <sup>3</sup> אֶת מִסְךְ <sup>57</sup> יְהוּדָה : וַתְּהִי <sup>6</sup> גְּבֻלָּתָם <sup>58</sup>  
 כַּפְסוּחָהָ <sup>59</sup> : וַיִּגַּל <sup>3</sup> הַשְּׂאֲרִית : הַגְּלָה <sup>3</sup> נְבוּכַדְרֶצַּר <sup>60</sup> : הַגְּלוּ <sup>3</sup> לְבָבֶל :

<sup>27</sup> רבה *K.* to be many or great, *Hφ.* to multiply or make many (*or* great). <sup>28</sup> מעל, followed by the Noun מעל *perfidy*, 'to act very perfidiously' (compare the Note within the [ ] on p. 228,—v. 11 there). N.B. 'to-multiply to-act-very-perfidiously' = 'to act over-and-over-again very-perfidiously,' or some other such strong expression. For the ׀ (v) comp. § 168, i,—the ׀ is here 'superfluous.' <sup>29</sup> תַּעֲבוֹת an abomination. <sup>30</sup> גוֹיִם nations, heathen. <sup>31</sup> נָסָה *Pi.* to try, tempt. <sup>32</sup> מָרָה *Hφ.* to provoke, rebel against. <sup>33</sup> פָּנָה to turn (followed by אֶל, "to turn to" = "to regard"). <sup>34</sup> because of. <sup>35</sup> His covenant. <sup>36</sup> יָסַף *Hφ.* to add (used sometimes with a Verb following it to express "doing so again,"—thus "to add to do evil" = "to do evil again." <sup>37</sup> עָשָׂה \* *K.* to do, make, act, *Nφ.* to be done, made, *also* to be executed (as punishment). <sup>38</sup> the evil, *or* that which was evil. <sup>39</sup> חָרָה \* *K.* to burn *or* be kindled (used of anger), *Hφ.* to make to burn, to kindle [*wrath*] *transitively*. <sup>40</sup> provocations (*E.V.*). <sup>41</sup> great, pl. *f.* <sup>42</sup> No. 32 [comp. § 137 (3), Note (+)]. <sup>43</sup> No. 19,—a ׀ is dropped here. <sup>44</sup> as. <sup>45</sup> a horrible thing (*f.*) <sup>46</sup> decreed-punishment. <sup>47</sup> בֵּת a daughter (the same 'i.c.'). <sup>48</sup> lamentation. <sup>49</sup> and mourning. <sup>50</sup> צֹאֵן sheep, a flock (a plur. *f.* Verb may be used with this as Subject). <sup>51</sup> for food. <sup>52</sup> beast of, beasts of. <sup>53</sup> הָעוּוּ † *Hφ.* to pervert. <sup>54</sup> דֶּרֶךְ a way (*Tab. X, 1*). <sup>55</sup> עָלָה \* *K.* to go up, *Hφ.* to cause to go up, take up, bring up. <sup>56</sup> Chaldees (with a ׀ 'superfluous' here). <sup>57</sup> the covering of. <sup>58</sup> גְּבֻלָּה *f.* a carcase. <sup>59</sup> torn (*E.V.*),—"like the dung" (others). <sup>60</sup> Nebuchadnezzar. <sup>61</sup> נָטָה to stretch out, extend, incline, to slip (of the feet).

\* See Obs. XXVIII, p. 191, etc.

† See p. 309.

וְעוֹד יָדוֹ נְטוּיָה <sup>61</sup>: לְזֹרוֹת <sup>62</sup> אוֹתָם בְּאַרְצוֹת <sup>63</sup>: עַל <sup>64</sup> אֵלֶּה <sup>65</sup> אֲנִי  
 בּוֹכֶיָה <sup>9</sup>: וַתִּבֶּה <sup>86</sup> מִפְּעֵשׁ <sup>67</sup> עֵינַי: וַיְהִי <sup>6</sup> לְאַבֵּל <sup>68</sup> בְּנִרִי וְעַנְבִי לְקוֹל  
 בָּכִים <sup>9</sup>:

עִם תַּעֲיִי <sup>69</sup> לֵבָב <sup>70</sup> הֵם: וַיִּקְשׁוּ <sup>71</sup> אֶת עֲרָפִם <sup>72</sup>: וַיִּתְּאוּ <sup>73</sup> תַּאֲוָה <sup>74</sup>:  
 וַיִּשְׁתַּחֲווּ <sup>75</sup> לְאֱלֹהִים <sup>76</sup> אֲחֵרִים <sup>77</sup>: וַיַּעֲזוּנִיתָם <sup>78</sup> יתְעַנּוּ <sup>78</sup>:

אוֹי <sup>79</sup> לִי כִי נִדְמִיתִי <sup>80</sup>: כַּצֵּל <sup>81</sup> כְּנִשְׁמוֹתוֹ <sup>61</sup> נִהַלְכָתִי <sup>82</sup>: הִרְאִיתִי <sup>1</sup>  
 עֶמְקַד קָשָׁה <sup>83</sup>: הָעֲמִיתִי <sup>84</sup> עָלָיו בּוֹשָׁה <sup>85</sup>: וְנָהִי <sup>6</sup> כַּטָּמֵא <sup>86</sup> כְּלָנוּ <sup>22</sup>:  
 וַתִּבֶּם <sup>87</sup> עָלֵינוּ <sup>88</sup> בְּצַלְמוֹת <sup>89</sup>: אֶזְכְּרָה <sup>90</sup> אֱלֹהִים וְאַהֲמִיָּה <sup>20</sup>: ...  
 יַעֲשֶׂה <sup>37</sup> לְמַחֲבֶה <sup>91</sup> לוֹ:

יֵרָא <sup>1</sup> אֱלֹהֵי אֲבוֹתֵינוּ <sup>92</sup>: שְׁלָמָה <sup>93</sup> אֶהְיָ <sup>6</sup> בְּעֲמִיָּה <sup>94</sup>: מָתִי <sup>95</sup>  
 אָבוֹא <sup>96</sup> וְאַרְאֶה <sup>1</sup> פָּנַי <sup>97</sup> אֱלֹהִים: אֶל תִּפֹּן <sup>33</sup> אֶל קִשִּׁי <sup>98</sup> הָעֵם הַזֶּה:  
 תִּהְיֶי <sup>6</sup> יָרֵךְ עַל אִישׁ יְמִינֶךָ <sup>99</sup>: מִעֲשֵׂי יָדֶיךָ אֶל הַתָּרַף <sup>100</sup>: צִוָּה <sup>101</sup>

<sup>62</sup> זרה *Pi*. to scatter. <sup>63</sup> in the lands. <sup>64</sup> on account of. <sup>65</sup> these things. <sup>66</sup> כהה to be weak, to fail (used of the eyes). <sup>67</sup> by reason of vexation. <sup>68</sup> אַבֵּל mourning. <sup>69</sup> תעה to err, wander (Partic. pl. *m*. 'i.c.' = erring of). <sup>70</sup> heart. <sup>71</sup> קשה *Hφ*. to harden. <sup>72</sup> עֲרֵף neck, back of the neck (Tab. XI, 1). <sup>73</sup> אוה *Hθ*. to lust. <sup>74</sup> [with] lust. N.B. to lust [with] lust = to lust greatly. <sup>75</sup> שחה *Hθ*. to bow oneself, to worship [Tab. XXIII, Notes † to ¶]. <sup>76</sup> to gods. <sup>77</sup> other (pl. *m*.). <sup>78</sup> *K*. to be low, *Pi*. to humble, to bring down, *Hθ*. to humble oneself, to become low. <sup>79</sup> woe! <sup>80</sup> דמה *Nφ*. to be cut off. <sup>81</sup> like a shadow. <sup>82</sup> הלך *Nφ*. to be gone. <sup>83</sup> severity, hardship, hard-things (E.V.). <sup>84</sup> עטה \* *Hφ*. to cause to cover as with clothing (and, when followed by עַל, "to clothe one with"). <sup>85</sup> shame. <sup>86</sup> like the unclean thing. <sup>87</sup> כסה *Pi*. to cover, to hide, *Hθ*. to cover oneself. <sup>88</sup> עַל over. <sup>89</sup> with the shadow of death. <sup>90</sup> זכר to remember. <sup>91</sup> חכה *Pi*. to wait for. <sup>92</sup> אב a father. <sup>93</sup> (ש) for (לָמָּה) why? <sup>94</sup> עטה *K*. to be veiled [p. 173, Note (†)]. <sup>95</sup> when? <sup>96</sup> shall I come? <sup>97</sup> before. <sup>98</sup> the obduracy of. <sup>99</sup> Thy Right-hand. <sup>100</sup> רפה *K*. to be weak or slack, *Hφ*. to make slack, to stay (also to let-go-one's-hold-of,

יִשְׁעוּת <sup>102</sup> יַעֲקֹב : רַב <sup>103</sup> , עָתָה <sup>104</sup> הָרַף <sup>100</sup> יָדָךְ : אִם תִּבְעִינָּה <sup>105</sup>  
 בְּעִינָּה <sup>105</sup> שָׁבוּ <sup>106</sup> אֲתִי <sup>107</sup> :

EXERCISE XLI [Second Exercise on Verbs לָה, —Table XXIII.]

(To be translated into English, with the help of the Glossary  
 at the end of the book.)

וַיֹּאמֶר <sup>108</sup> אֱלֹהִים יְהִי <sup>6</sup> אֹר וַיְהִי <sup>6</sup> אֹר : וַיְכַל <sup>18</sup> אֱלֹהִים מְלֶאכֶתּוֹ  
 אֲשֶׁר עָשָׂה <sup>37</sup> : הוּא אָמַר <sup>108</sup> וַיְהִי <sup>6</sup> הוּא צִוָּה <sup>101</sup> וַיַּעֲמֶר <sup>109</sup> : וַיֵּרָא <sup>1</sup>  
 אֱלֹהִים בִּי טוֹב : וַתֵּרָא <sup>1</sup> הָאִשָּׁה בִּי טוֹב + הָעֵץ לְמַאֲכָל ... :  
 וַיִּשַׁע <sup>110</sup> יִי אֵל הָבֵל וְאֵל מִנְחָתוֹ ... : וַיַּחַר <sup>39</sup> לְקִין מְאֹד : מָה  
 עָשִׂיתָ <sup>37</sup> ... : וַיַּעַשׂ <sup>37</sup> נֹחַ כֹּכַל אֲשֶׁר צִוָּה <sup>101</sup> אֱתוֹ אֱלֹהִים בֶּן עָשָׂה <sup>37</sup> :  
 יָפֶת <sup>111</sup> אֱלֹהִים לְיָפֶת <sup>112</sup> וַיִּשְׁכֵּן <sup>113</sup> בְּאַהֲלֵי <sup>114</sup> שֵׁם <sup>115</sup> וַיְהִי <sup>6</sup> כְּנָעַן <sup>116</sup>  
 עֶבֶד לָמוֹ : וַיֵּרָא <sup>1</sup> יִי אֵל אַבְרָם : וַיִּשְׁתַּחֲוֶה <sup>75</sup> אֶרְצָה <sup>117</sup> : ... הַמְּבֹסָה <sup>67</sup>  
 אֲנִי מַאֲבָרְהֶם אֲשֶׁר אֲנִי עָשָׂה <sup>37</sup> : וַתַּהַר <sup>118</sup> וַתֵּלֶד <sup>119</sup> שָׂרָה לְאַבְרָהָם  
 בֶּן לִזְקָנִיו <sup>120</sup> : וַתֵּלֶךְ <sup>121</sup> [הָגֵר] וַתֵּתֶעַ בְּמִדְבָּר <sup>122</sup> בְּאֵר שֶׁבַע : ...  
 וַתִּשָּׂא <sup>123</sup> אֶת קָלָהּ וַתִּבְנֶה <sup>9</sup> : וַתֵּרָא <sup>1</sup> בְּאֵר מִים ... וַתִּשְׁק <sup>124</sup> אֶת

and so to forsake). <sup>101</sup> צִוָּה *Pi.* to command, *Pü.* to be commanded. <sup>102</sup> salvation of (plu. *f.*). <sup>103</sup> it is enough. <sup>104</sup> now. <sup>105</sup> בעה to inquire [page 172 (θ)].  
<sup>106</sup> שָׁבוּ to return. <sup>107</sup> אתה (page 271). <sup>108</sup> אמר to say. <sup>109</sup> עמד to stand, stand fast.  
<sup>110</sup> שָׁעָה to look, have regard (or respect). <sup>111</sup> פֶּתָה *Hφ.* to give enlargement,  
<sup>112</sup> to Japheth. <sup>113</sup> שָׁכַן to dwell. <sup>114</sup> אֶהֱל a tent. <sup>115</sup> Shem. <sup>116</sup> Canaan. <sup>117</sup> § 71.  
<sup>118</sup> הָרָה \* to conceive. <sup>119</sup> יָלַד to bear (a child). <sup>120</sup> at the time of his old-age.  
<sup>121</sup> יָלַךְ to go. <sup>122</sup> in the wilderness of. <sup>123</sup> נָשָׂא † to lift, lift up. <sup>124</sup> שָׁקָה *Hφ.* to

\* See Obs. XXVIII, p. 191, etc.

† The 1<sup>st</sup> Rt-letter נ is dropped in the Fut. *K.*, as in Tab. XIX, thus יִשָּׂא (for יִנָּשָׂא), etc. For the forms from this Root see pp. 302–304.



הַנֶּעֶר : הַקֶּרָה <sup>125</sup> נָא לִפְנֵי <sup>126</sup> הַיּוֹם <sup>127</sup> : וְתַמְהָר <sup>128</sup> [רִבְקָה] וְתַעַר <sup>129</sup>  
כָּדָה אֶל הַשִּׁקֶּת <sup>130</sup> : וְהָאִישׁ מִשְׁתָּאָה <sup>131</sup> לָהּ : וְתִקַּח <sup>132</sup> הַצֵּיִף <sup>133</sup>  
וְתִתְּנֶם <sup>87</sup> : תּוֹרֵי זָהָב נַעֲשֶׂה <sup>37</sup> לָךְ : מָה יִפִּית <sup>134</sup> : . . . לֹא יִבְשׁוּ <sup>135</sup>  
קוֹי <sup>136</sup> : וְאַרְאֵ <sup>1</sup> אֶל אֲבֵרָהֶם אֶל יִצְחָק וְאֶל יַעֲקֹב : וַיְבֹ <sup>137</sup> עָשׂוּ אֶת  
הַבְּכֹרָה <sup>138</sup> : וַיְהִי <sup>6</sup> כִּי זָקֵן יִצְחָק וְתִכְהֶיִן <sup>139</sup> עֵינָיו מֵרָאִת <sup>140</sup> : וַיִּגַּשׁ <sup>141</sup>  
לוֹ וַיֹּאכַל <sup>142</sup> וַיָּבֵא <sup>143</sup> לוֹ יֵין וַיִּשְׂתֵּ <sup>144</sup> : הָיָה <sup>145</sup> גִּבִּיר לְאַחִיד וַיִּשְׁתַּחֲוֶ <sup>75</sup>  
לָךְ בְּנֵי אִמְךָ : גַּם בָּרוּךְ <sup>146</sup> יְהִיָּה <sup>6</sup> : וּלְכָה <sup>147</sup> אִפּוּא מָה אַעֲשֶׂה <sup>37</sup>  
בְּנֵי : וַיִּשָּׂא <sup>123</sup> עָשׂוּ קִלּוֹ וַיִּבְךְ <sup>9</sup> : וְתִגְנֹן <sup>141</sup> הַשְּׁפָחוֹת <sup>148</sup> הִנֵּה וַיִּלְדִּיהֶן <sup>149</sup>  
וְתִשְׁתַּחֲוֶיִן <sup>75</sup> : וַיָּרֶב <sup>27</sup> הָעָם וַיַּעֲצֻמוּ <sup>150</sup> מָאֵד : עָנָה <sup>78</sup> בְּדֶרֶךְ כַּחֲסִי :  
וַאֲנִי כְּמַעַט <sup>151</sup> נָטִיו <sup>61</sup> רַגְלִי : וַיָּקָם <sup>152</sup> מִשָּׁה . . . וְגַם דָּלָה <sup>153</sup> דָּלָה <sup>153</sup>  
לָנוּ וַיִּשְׁק <sup>124</sup> אֶת הַצֹּאן : וַיַּחֲדֵ <sup>154</sup> יִתְּרוֹ עַל כָּל הַטּוֹבָה . . . : וַנִּפֶן <sup>33</sup>  
וַנִּסַּע <sup>155</sup> הַמִּדְבָּרָה : וַיִּלָּחֶם <sup>156</sup> בִּישְׂרָאֵל וַיִּשָּׁב <sup>157</sup> מִמֶּנּוּ שָׁבִי : . . .  
וַנַּעַל <sup>55</sup> דֶּרֶךְ הַבָּשָׁן :

give-drink-to, to water. <sup>125</sup> קרה *K.* to happen, to occur, *Hφ.* to cause things to occur, to direct events. <sup>126</sup> before me. <sup>127</sup> to-day. <sup>128</sup> מהר *Př.* to hasten. <sup>129</sup> ערה *Př.* to pour out. <sup>130</sup> the drinking-trough. <sup>131</sup> שְׂאָה *Hθ.* to be amazed in oneself. <sup>132</sup> לָקַח to take, Tab. XIX (A). <sup>133</sup> the veil. <sup>134</sup> יָפָה \* *K.* to be beautiful, *Hθ.* to beautify oneself. [For the Dagesh after מָה comp. Pt. I, § 70.] <sup>135</sup> בּוֹשׁ to be ashamed, Tab. XX. <sup>136</sup> קוּה *K. & Př.* to wait, wait for, look with waiting for [the *K.* Partic (1), in the Plu., with Pron.-Aff. signifies "those waiting for so and so."] <sup>137</sup> בּוֹזֵה to despise. <sup>138</sup> the birthright. <sup>139</sup> כָּהָה to be dim, or dull. <sup>140</sup> רָאָה to see [the pref. כֹּ here signifies "so as not" or "so as not to"]. <sup>141</sup> נִגַּשׁ *K.* to approach, *Hφ.* to cause to approach, to bring near. <sup>142</sup> אָכַל to eat. <sup>143</sup> and he brought. <sup>144</sup> שָׁתָה to drink. <sup>145</sup> הָיָה to be (p. 276). <sup>146</sup> blessed (sing. *m.*). <sup>147</sup> and for thee (*m.*). <sup>148</sup> נִשְׁפָּחָה a woman-servant (§ 67). <sup>149</sup> יָלַד a child (*m.*), Tab. X, 1. <sup>150</sup> עָצַם to be numerous, to be mighty. <sup>151</sup> almost, nearly. <sup>152</sup> קוּם to arise. <sup>153</sup> דָּלָה to draw-water. <sup>154</sup> חָרָה to rejoice. <sup>155</sup> נָסַע to journey. <sup>156</sup> לָחַם *Nφ.* to fight. <sup>157</sup> שָׁבָה to

\* In the Fut. *K.*, יִיפָּה, תִּיפָּה, etc., the 1<sup>st</sup> Rt-letter י becomes Quiescent in —, as in יִיטֵב, תִּיטֵב, etc., in Tab. XVIII (1).

צו<sup>101</sup> את בְּנֵי יִשְׂרָאֵל : וַאֲעֵשׂ<sup>37</sup> בֵּן בְּאִשֶּׁר צוֹיְתִי<sup>101</sup> : וַאֲצו<sup>101</sup>  
 אֶתְכֶם : לֹא תַעֲשׂוּ<sup>37</sup> לָכֶם אֱלִילִם<sup>158</sup> : וְלֹא תִשְׁתַּחֲווּ<sup>75</sup> לָהֶם :  
 הַשְׁתַּחֲווּ לִי : וְהַשְׁתַּחֲוִיתֶם<sup>75</sup> מֶרְחָק<sup>159</sup> : אֵתָּה אָמַר<sup>108</sup> אֵלֵי הָעַל<sup>55</sup>  
 אֶת הָעַם הַזֶּה : וְהֶעֱלִיתִי<sup>55</sup> אֶתְכֶם מִקְבְּרוֹתֵיכֶם<sup>160</sup> עַמִּי : וּבְהֶעֱלוֹתִי<sup>55</sup>  
 אֶתְכֶם . . . וְנָתַתִּי<sup>161</sup> רוּחִי בָכֶם וְחִיִּיתֶם<sup>162</sup> :  
 כָּרָם הִיָּה לִירִידִי<sup>163</sup> . . . וַיָּקוּ<sup>136</sup> לַעֲשׂוֹת<sup>37</sup> עֲנָבִים<sup>164</sup> וַיַּעֲשׂ<sup>37</sup> בְּאִשִּׁים<sup>165</sup> :  
 וַתַּעֲדִי<sup>166</sup> זֶהָב וְכֶסֶף . . . וַתִּיפִי<sup>134</sup> בְּמָאֵד מָאֵד : לִשְׂאֹא תַתִּיפִי<sup>134</sup> :  
 קוֹל כְּחוֹלָה<sup>167</sup> שָׁמַעְתִּי<sup>168</sup> : בְּךָ חָסִיתִי<sup>169</sup> אֵל תַּעַר<sup>129</sup> נַפְשִׁי : הוּא  
 הַמּוֹן גּוֹיִם רַבִּים בַּהֲמוֹת<sup>20</sup> יָמִים יַחְמִיוֹן<sup>20</sup> : מֶר יִבְכּוּן<sup>9</sup> : וְאֵל מִי  
 תִּרְמִיוֹן<sup>170</sup> אֵל : תַּהֲרֹו<sup>118</sup> חֲשֵׁשׁ<sup>171</sup> . . . : יִגִּידוּ<sup>172</sup> לָנוּ אֵת אֲשֶׁר  
 תִּקְרִינָה<sup>125</sup> . . . וְנִשְׁתַּעָּה<sup>173</sup> : יִשְׁלִיוּ<sup>174</sup> אֶהְבִּיךָ<sup>175</sup> : וּמַלְכִּים יִרְךָ<sup>176</sup> :  
 וַיִּרְךָ<sup>176</sup> מִיָּם עַד יָם : טוֹב+יִי לָקוּוּ<sup>136</sup> : קוִינֹו<sup>136</sup> לוֹ : נִשְׁתַּחֲוֶה<sup>75</sup>  
 לַהֲרֹם רִגְלֹו : קוּה<sup>136</sup> קוִיְתִי<sup>136</sup> יִי : אֵל תִּשְׁתַּע<sup>173</sup> כִּי אֲנִי אֱלֹהֶיךָ :  
 בְּךָ חָסִיָּה<sup>169</sup> נַפְשִׁי : בִּיצַל כְּנַפֶּיךָ יַחְסִיוֹן<sup>169</sup> : יִרְוִין<sup>177</sup> מִדָּשֵׁן בֵּיתְךָ :  
 בְּאוֹרֶךְ נִרְאָה<sup>1</sup> אֹר :

take captive [this, followed by שָׁבִי (שָׁבִי: p.) a captivity, stands for "to take a body of captives"]. <sup>158</sup> idols. <sup>159</sup> afar off. <sup>160</sup> קְבָרוֹת graves. <sup>161</sup> נתן to give. <sup>162</sup> חיה to live. <sup>163</sup> to my Beloved. <sup>164</sup> grapes. <sup>165</sup> bad-grapes. <sup>166</sup> עָרָה\* to put on as an ornament, to adorn oneself with. <sup>167</sup> חָלָה to be sick, or ill. <sup>168</sup> שָׁמַע to hear. <sup>169</sup> חָסָה\* to trust. <sup>170</sup> דָּמָה Pī. to liken. <sup>171</sup> stubble. <sup>172</sup> נָגַד Hφ. to tell. <sup>173</sup> שָׁעָה Hθ. to look at oneself (also to become afraid). <sup>174</sup> נָשָׂא to prosper. <sup>175</sup> אָהַב to love. <sup>176</sup> רָדָה K. to have dominion, to subdue, Hφ. to cause to subdue. <sup>177</sup> רוּה to be abundantly satisfied.

\* See Obs. XXVIII, p. 191, etc.

## EXERCISE XLII [Table XXII].

(To be translated into Hebrew, § 11, ζ-μ.)

Look-with-waiting<sup>1</sup> (s. m.) to (אל) The-LORD. I-have-looked-with-waiting-for<sup>1</sup> The-LORD, my soul\*<sup>2</sup> hath-looked-with-waiting,<sup>1</sup> and for (ל) His word I-have-hoped.<sup>3</sup> Well<sup>4</sup> hast-Thou-dealt<sup>5</sup> with (עם) Thy servant,<sup>6</sup> O-LORD, according-to (כ) Thy word.<sup>3</sup> Make-distinguished<sup>7</sup> Thy loving-kindnesses.<sup>8</sup> In (ב) Thy doing<sup>9</sup> tremendous-things<sup>10</sup> [which] we-could-not-look-for (Hebr. *not we-could-look-for*<sup>11</sup>).

If<sup>12</sup> The-LORD shall-not build<sup>13</sup> a house,<sup>14</sup> in-vain<sup>15</sup> [will] its builders\*<sup>17</sup> have-laboured<sup>16</sup> in (ב) it. A-spreading-place-of<sup>18</sup> nets<sup>19</sup> she-shall-be<sup>20</sup> in the midst<sup>21</sup> of the sea.<sup>22</sup> And-she-shall-become (Hebr. *and-she-shall-be*†<sup>20</sup> for) the spoil<sup>23</sup> of heathen-nations.<sup>24</sup> She-shall-not-be-built<sup>25</sup> any-more.<sup>26</sup> Thy (f.) builders<sup>27</sup> had-perfected<sup>28</sup> thy beauty.<sup>29</sup> Thy (f.) shame\*<sup>31</sup> shall-be-discovered,<sup>30</sup> yea<sup>32</sup> thy disgrace\*<sup>34</sup> shall-be-seen.<sup>33</sup> Despised<sup>35</sup> [art] thou (m.) exceedingly.<sup>36</sup> According-as<sup>37</sup> thou-hast-done<sup>38</sup> (m.) shall-be-done<sup>38</sup> (m.) to thee. Heaven\*<sup>40</sup> shall-disclose<sup>39</sup> (plu.) his iniquity.<sup>41</sup> The increase\*<sup>43</sup> of his house<sup>14</sup> shall-go-away.<sup>42</sup>

<sup>1</sup> קוה Pī. <sup>2</sup> נפש (f.) Tab. X, 1. <sup>3</sup> יחל Hφ. <sup>4</sup> טוב. <sup>5</sup> עשה. <sup>6</sup> עָבַד Tab. X, 6. <sup>7</sup> פלה Hφ. <sup>8</sup> חֶסֶד loving-kindness, Tab. X, 1. <sup>9</sup> Infin. K. of No. 5. <sup>10</sup> נִוְרָאוֹת. <sup>11</sup> Fut. Pī. of No. 1. <sup>12</sup> אִם. <sup>13</sup> בנה. <sup>14</sup> בֵּית (m.), Tab. XIII, 3. <sup>15</sup> שֵׁוָא. <sup>16</sup> עמל. <sup>17</sup> Partic (1) of No. 13 (with Pron.-Aff. his). <sup>18</sup> מִשְׁטָח. <sup>19</sup> חֲרָמִים. <sup>20</sup> הִיא. <sup>21</sup> תִּהְיֶה, i.e. תִּהְיֶה. <sup>22</sup> יָם. <sup>23</sup> בַּיָּם. <sup>24</sup> גִּזְוִים. <sup>25</sup> Nφ. of No. 13. <sup>26</sup> עֹד. <sup>27</sup> Partic (1) of No. 13. <sup>28</sup> כָּלַל Past K. <sup>29</sup> יָפִי (w. Affs. יָפִי, etc.). <sup>30</sup> נלה Nφ. Fut. apocop. <sup>31</sup> עֲרֹנָה. <sup>32</sup> גַּם. <sup>33</sup> ראה. <sup>34</sup> חֲרָפָה. <sup>35</sup> בזה K. Partic (2). <sup>36</sup> מָאֵר. <sup>37</sup> בְּאִשָּׁר. <sup>38</sup> עשה K. to do, Nφ. to be done. <sup>39</sup> נלה Pī. <sup>40</sup> שָׁמַיִם. <sup>41</sup> עָן. <sup>42</sup> נלה K. Fut. apocop. <sup>43</sup> יבול m. <sup>44</sup> אִישׁ. <sup>45</sup> עָם (w. Affs. עָמוּ, etc.).

\* The Verb to precede the Noun.

† Past with י prefixed.

Each-one<sup>44</sup> to (ל) his people<sup>45</sup> they-shall-turn<sup>46</sup> (*m.*). And I-will-give-drink-to\*<sup>47</sup> the land<sup>48</sup> of thy (*m.*) inundation<sup>49</sup> from thy blood.<sup>50</sup> And I-will-cover\*<sup>51</sup> . . . heaven.<sup>40</sup> [As-for] that night<sup>52</sup> . . . let-it-not rejoice<sup>53</sup> among the days<sup>54</sup> of a year<sup>55</sup>: . . . let it-look<sup>56</sup> for (ל) light<sup>57</sup> and there-be-none,<sup>58</sup> and let-it-not-behold (Hebr. *not let-it-look*<sup>59</sup> at<sup>60</sup>) the eyelids<sup>61</sup> of a morning-dawn.<sup>62</sup>

And they-shall-build\*<sup>13</sup> the-old-waste-places (Hebr. *the desolations*<sup>63</sup> of old-time<sup>64</sup>). For-Zion's-sake (Hebr. *because of*<sup>65</sup> Zion<sup>66</sup>) I-will-not-be-silent.<sup>67</sup> And thou-shalt-be<sup>20</sup> (*f.*) a crown<sup>68</sup> of beautiful-glory<sup>69</sup> in the hand<sup>70</sup> of The-LORD.

O-come<sup>71</sup> let-us-worship<sup>72</sup> and fall-down†<sup>73</sup>; let-us-kneel†<sup>74</sup> before<sup>75</sup> The-LORD our Maker.<sup>76</sup>

<sup>46</sup> פנה. <sup>47</sup> שקה *Hφ*. <sup>48</sup> ארץ. <sup>49</sup> צפה (*w. Affs. צפתה, etc.*). <sup>50</sup> דם *w. Affs. דמו, etc.*. <sup>51</sup> כסה *Př*. <sup>52</sup> לילה (*m.*). <sup>53</sup> חרה *K. Fut. apocop.* [p. 170 (ε, s)]. <sup>54</sup> יום (see *Vocab.*). <sup>55</sup> שנה. <sup>56</sup> קוה *Př. Fut. apocop.* <sup>57</sup> אור. <sup>58</sup> אין. <sup>59</sup> ראה *K. Fut. (full form)*. <sup>60</sup> ב the prefix. <sup>61</sup> עפעפים. <sup>62</sup> שחר. <sup>63</sup> חרבת [see § 69 (θ)]. <sup>64</sup> עולם. <sup>65</sup> למען. <sup>66</sup> ציון. <sup>67</sup> חשה [the *Fut. K.* has the (— —)-form; thus, יחשה, etc.]. <sup>68</sup> עטרת. <sup>69</sup> תפארת. <sup>70</sup> יד (*i.e. יד*). <sup>71</sup> באו. <sup>72</sup> שחה *Hθ. Fut.* [see 'NOTE' on page 315]. <sup>73</sup> כרע *Fut. (—), Pause-form*. <sup>74</sup> ברוך. <sup>75</sup> לפני. <sup>76</sup> עשה *K. Partic (1)*.

\* Past with ל prefixed.

† With the ה of § 144.

## OBSERVATIONS XXXI &amp; XXXII.

Obs. XXXI. A List of Verbs belonging to more than one of the Seven Classes mentioned in § 186—sometimes called ‘Doubly Irregular’ Verbs,—is given on pages 267, etc., below.

Obs. XXXII. A few examples of two-fold ‘Variations,’ in some remarkable instances, are given in Note IV (page 174).



## EXERCISE XLIII.

(To be translated into English, with the help of the Glossary at the end of the book).

עֲתָה אֶרְנִי אֱלֹהֵינוּ אֲשֶׁר הוֹצֵאתָ<sup>2</sup> אֶת עַמְּךָ מֵאֶרֶץ מִצְרַיִם . . .  
 הִטָּה<sup>3</sup> אֱלֹהֵי אֲזַנְךָ וַשְׁמַע\*<sup>4</sup> : תָּבוֹא<sup>5</sup> לִפְנֶיךָ<sup>6</sup> תִּפְלְתִי : אֵל תַּט<sup>3</sup>  
 בְּאֶף עֲבָדְךָ : אֵלֶיךָ יִי נַפְשִׁי אֲשָׂא<sup>7</sup> : רֵאֵה<sup>8</sup> עֲנִי וְעֲמָלִי וְשֵׂא<sup>7</sup> לְכָל  
 חַטֹּאתַי<sup>9</sup> : יִי הֵט<sup>3</sup> שְׁמִיךְ וְתִרְד<sup>10</sup> : אֶתָּה<sup>11</sup> נֹרָא<sup>12</sup> אֶתָּה : הָאֵל  
 הַגָּדוֹל וְהַנּוֹרָא<sup>12</sup> :

קוּה<sup>13</sup> קוֹיִתִּי<sup>13</sup> : יִי וַיֵּט<sup>3</sup> אֵלַי . . . : יִי אֱלֹהֵי יְגִיָּה<sup>14</sup> חֲשָׁבִי<sup>15</sup> : אִם  
 תֵּאָבֹו<sup>16</sup> וַשְׁמַעְתֶּם<sup>4</sup> טוֹב הָאָרֶץ תֹּאכִלוּ<sup>17</sup> :

כִּי לֹא עָנָה<sup>18</sup> מְלַבּוֹ וַיִּגָּה<sup>19</sup> בְּנִי אִישׁ : עַד<sup>20</sup> אָנָּה תוֹגִיוִן<sup>19</sup> נַפְשִׁי :  
 לְשׂוֹא<sup>21</sup> הִפִּיתִי<sup>22</sup> אֶת בְּנִיכֶם : עַל<sup>23</sup> מָה תִּכּוּ עוֹד : הִבִּיתִי<sup>22</sup> אֶתְּם  
 וְלֹא חָלוּ<sup>24</sup> : וְלֹא יוֹכַל<sup>25</sup> יִי עוֹד לְשִׂאת<sup>7</sup> : נִלְאִיתִי<sup>26</sup> נִשָּׂא<sup>7</sup> : וְאֶתָּה  
 בֶּן אָדָם הַנָּבִיא<sup>27</sup> וְהֵךְ<sup>22</sup> כָּף אֶל כָּף : וְגַם אֲנִי אֶפְהָ<sup>22</sup> כָּפִי אֶל כָּפִי :

<sup>1</sup> O Lord. <sup>2</sup> יצא *K.* to go out, *Hφ.* to bring out. <sup>3</sup> נטה *K.* to incline, to extend, *Hφ.* to cause to incline or extend, to bow, to bow down, also to make to turn away (or send away, dismiss). <sup>4</sup> שמע *K.* to hear, *Hφ.* to proclaim. <sup>5</sup> בוא to come, *Hφ.* to cause to come, to bring. <sup>6</sup> before Thee. <sup>7</sup> נשא *K.* to lift up, to bear, to raise, also to forgive (followed by ל). <sup>8</sup> ראה to see.† <sup>9</sup> my sins. <sup>10</sup> ירד to come down, go down. <sup>11</sup> As for Thee. <sup>12</sup> ירא *K.* to fear, *Nφ.* to be feared. <sup>13</sup> קוה *Pi.* to wait, wait for. <sup>14</sup> ננה (the ה Consonantal) to shine, to be bright, *Hφ.* to make bright, to lighten. <sup>15</sup> my darkness. <sup>16</sup> אבה to be willing. <sup>17</sup> אכל to eat, to enjoy. <sup>18</sup> ענה *Pi.* to afflict. <sup>19</sup> ננה *Hφ.* to grieve. <sup>20</sup> עד unto. This together with the next word אָנָּה “when?” = “how long?” <sup>21</sup> in vain. <sup>22</sup> נכה *Hφ.* to strike, to smite, *Hoph.* to be smitten. <sup>23</sup> on, upon. This followed by the word מָה (what) = “why?” “wherefore?” comp. Nu. xxii. <sup>24</sup> חלה to be sick, to be ill. <sup>25</sup> יכל *K.* & *Hoph.* to be able. <sup>26</sup> לאת *K.* & *Nφ.* to be weary. <sup>27</sup> נבא *Nφ.* to prophesy.

\* For the = see Pt. I, § 72.

† Also “to look,” followed by ב “at.”

הִכָּה <sup>22</sup> אֶפְרַיִם <sup>28</sup> : וְאִט <sup>3</sup> אֶת יְדֵי עַלְיָךְ ... : הִכָּתָה <sup>22</sup> הָעִיר :  
 בַּחֲוִירֵיהֶם <sup>29</sup>+<sup>22</sup> מִמֶּנִּי <sup>22</sup> חָרַב בַּמִּלְחָמָה <sup>30</sup> : וַיָּךְ <sup>22</sup> אֹתָם מֶלֶךְ בָּבֶל ... :  
 הִכְבֵּדְתָּ <sup>31</sup> עַלְיָךְ <sup>32</sup> ... עַדִּינָה <sup>33</sup> ... וְתִבְאָנָה <sup>5</sup> לָךְ יְשִׁתִּי <sup>34</sup> אֵלֶּה ...  
 נֶעֱבַל <sup>35</sup> וְאַלְמָן <sup>36</sup> : הִנֵּה אֲשׁוּר <sup>37</sup> אָרֶז בַּלְבָּנוֹן <sup>38</sup> ... וַיִּיף <sup>39</sup> בְּגִדְלוֹ ... :  
 וַיֵּצֵא <sup>2</sup> מִלְאָךְ <sup>40</sup> יְיָ וַיִּכָּה <sup>22</sup> בַּמַּחֲנֶה אֲשׁוּר <sup>37</sup> ... וְהִנֵּה כָּלֶם פְּגָרִים <sup>41</sup>  
 מֵתִים <sup>42</sup> : וַיִּי זָטָה <sup>3</sup> יָרוּ ... וַיַּחֲדוּ כָּלֶם יִכְלִיוֹן <sup>43</sup> :

צָאוּ <sup>2</sup> מִבָּבֶל : הַטּוֹ <sup>3</sup> אֲזֻנָּכֶם וּלְכוּ <sup>44</sup> אֵלַי שְׂמָעוּ <sup>4</sup> וְתַחֲי <sup>45</sup> נַפְשְׁכֶם :  
 בְּאַתֶּם <sup>5</sup> עַד הָרַ הָאֲמָרִי <sup>46</sup> : אַל תִּירָא <sup>12</sup> כִּי עֹמֵךְ אֲנִי : לֹא אִירָא <sup>12</sup>  
 מִרַבּוֹת עִם :

וְהוֹצֵאתִי <sup>2</sup> מִיַּעֲקֹב זֶרַע : נָדוּ <sup>47</sup> מִתּוֹךְ בָּבֶל וּמֵאֶרֶץ בַּשְׂדִּים <sup>48</sup>  
 צָאוּ <sup>2</sup> : צִאֲיָנָה <sup>2</sup> וְרִאֲיָנָה <sup>9</sup> בָּנוֹת <sup>49</sup> צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה : אֶתִּי מִלְבָּנוֹן <sup>38</sup>  
 כָּלָה <sup>50</sup> אֶתִּי מִלְבָּנוֹן תְּבוּאִי <sup>5</sup> : כִּי אִיד <sup>51</sup> עָשׂוּ הִבֵּאתִי <sup>5</sup> עָלָיו : בְּאַתִּי <sup>5</sup>  
 לִגְנִי : הִתְקַדְּשׁוּ <sup>52</sup> וּבְאַתֶּם <sup>5</sup> אֶתִּי בְּזִבַּח <sup>53</sup> : כָּל גּוֹיִם אֲשֶׁר עָשִׂיתָ <sup>54</sup>  
 יְבוּאִי <sup>5</sup> וַיִּשְׁתַּחֲוּוּ <sup>55</sup> לְפָנֶיךָ <sup>56</sup> אֲדָנִי <sup>57</sup> : מִי כָמֹהוּ מוֹדָה <sup>58</sup> : אֲוֹדָה <sup>59</sup>  
 שְׂמֵךְ כִּי עָשִׂיתָ <sup>54</sup> פֶּלֶא <sup>60</sup> : הוֹדוּ <sup>59</sup> לִי כִּי טוֹב כִּי לַעֲוֹלָם תִּסְדְּרוּ :

<sup>28</sup> Ephraim. <sup>29</sup> their young men. <sup>30</sup> in the battle, or war. <sup>31</sup> כָּבֵד to be heavy, *Hφ.* to make heavy. <sup>32</sup> עַל a yoke, w. *Affs.* etc. <sup>33</sup> O luxurious one (*f.*). <sup>34</sup> two (*f.*). This with the next word = "these two things." <sup>35</sup> bereavement. <sup>36</sup> and widowhood. <sup>37</sup> Assyria. <sup>38</sup> לְבָנוֹן Lebanon. <sup>39</sup> יָפָה to be beautiful. <sup>40</sup> the angel of. <sup>41</sup> corpses. <sup>42</sup> מוֹת to die, Tab. XX. <sup>43</sup> כָּלָה to come to naught, to be consumed. <sup>44</sup> יֵלֶךְ to go, or to come. <sup>45</sup> חָיָה to live. <sup>46</sup> the Amorite. <sup>47</sup> נָדָה to move away. <sup>48</sup> Chaldeans. <sup>49</sup> בֵּת a daughter. <sup>50</sup> a bride. <sup>51</sup> the calamity of. <sup>52</sup> קִדְּשׁ *Hθ.* to sanctify oneself. <sup>53</sup> at the sacrifice. <sup>54</sup> עָשָׂה to make, to do, to act. <sup>55</sup> שָׁחָה *Hθ.* to worship (followed by ל). <sup>56</sup> before Thee. <sup>57</sup> O Lord. <sup>58</sup> יָרָה *Hφ.* to teach. <sup>59</sup> יָרָה *Hφ.* to praise, to render thankful acknowledgments. <sup>60</sup> a wonder, a wondrous thing.

## EXERCISE XLIV.

(*To be translated into Hebrew, § 11. ξ-μ.*)

I-will-lift-up<sup>1</sup> my eyes<sup>2</sup> to (אֶל) the mountains<sup>3</sup>:—

From-whence<sup>4</sup> shall-come<sup>5</sup> my help<sup>6</sup>?—

My help [is] from The-LORD,

The Maker<sup>7</sup> of heaven<sup>8</sup> and earth<sup>9</sup>.

Many<sup>\*11</sup> shall-see<sup>10</sup>, and shall-fear<sup>†12</sup>,

And-shall-put-their-trust<sup>13</sup> in The-LORD.

To-be-feared<sup>‡12</sup> [is] He above (עַל) all<sup>14</sup> [that are called] God<sup>15</sup>.

[It is] time<sup>16</sup> to seek<sup>17</sup> The-LORD,

Until-that<sup>18</sup> He-come<sup>§5</sup> and rain<sup>§19</sup> righteousness<sup>20</sup> unto (ל) you.

THOU-hast-brought<sup>21</sup> [the] day<sup>22</sup> Thou-hast-called-for<sup>23</sup>.—

Sit-thou<sup>24</sup> (*f.*) still<sup>25</sup> and enter<sup>5</sup> into (ב) the darkness<sup>26</sup>.

And there-shall-come<sup>5</sup> (3 *s. f.*) upon thee (*f.*) suddenly<sup>27</sup>

Destruction<sup>28</sup> [which] thou-shalt-not know-of<sup>29</sup>.

[It is] good<sup>30</sup> to-give-thanks<sup>31</sup> to The-LORD.

<sup>1</sup> נִשָּׂא, pp. 302—304. <sup>2</sup> עֵינַי, Tab. XIII (‡, β). <sup>3</sup> הָרִים. <sup>4</sup> מֵאַיִן. <sup>5</sup> בּוֹא, pp. 272—275. <sup>6</sup> עֹזְרִי *m.* [§ 62 (iii)]. <sup>7</sup> עֲשֵׂה Partic. (1) *K.* 'i. c.' <sup>8</sup> שָׁמַיִם. <sup>9</sup> אֲרֶץ, Tab. X (1). <sup>10</sup> רָאָה. <sup>11</sup> רַבִּים. <sup>12</sup> יָרָא, pp. 286—288. <sup>13</sup> בָּטַח. <sup>14</sup> כָּל (כָּל־). <sup>15</sup> אֱלֹהִים. <sup>16</sup> יָעַת. <sup>17</sup> דְּרַשׁ. <sup>18</sup> עַד. <sup>19</sup> יֵרֶה *Hφ*, pp. 288 & 289. <sup>20</sup> צִדִּיק. <sup>21</sup> *Hφ*. of No. 5. <sup>22</sup> יוֹם. <sup>23</sup> קָרָא. <sup>24</sup> יֹשֵׁב Tab. XVIII. <sup>25</sup> דּוֹמָם. <sup>26</sup> חֹשֶׁךְ. <sup>27</sup> פְּתָאֵם. <sup>28</sup> שְׁמָה *f.* <sup>29</sup> יָרַע Tab. XVIII, Note (3). <sup>30</sup> טוֹב. <sup>31</sup> יֵרֶה *Hφ*, pp. 281 & 282.

\* The Tense before the Noun.

‡ *Nφ*. Partic.

† Pause-form.

§ Future tense.

When-Israel-went-forth (Hebr. *in going-forth-of* <sup>32</sup> *Israel* <sup>33</sup>)  
from Egypt<sup>34</sup>,

And He-smote<sup>35</sup> all<sup>14</sup> [the] firstborn<sup>36</sup> in their (*m.*) land<sup>9</sup>,  
Egypt was-glad<sup>37</sup> at (ב) their (*m.*) departing<sup>32</sup>;

And He-brought-out<sup>32</sup> Israel<sup>33</sup> from among-them (Hebr. *their*  
*m. midst*<sup>38</sup>),

And there-went-forth<sup>32</sup> from trouble<sup>39</sup> a righteous-one<sup>40</sup> (*m.*);—

Lightnings<sup>\*42</sup> gave-light-to<sup>41</sup> the-world<sup>43</sup>,

And He-bowed<sup>44</sup> heavens<sup>8</sup> and-came-down<sup>45</sup>.

We-will-not fear<sup>12</sup> though-the-earth-be-moved (Hebr. *in One's-*  
*removing*<sup>46</sup> *earth*<sup>9</sup>).

Let-us-lift-up<sup>47</sup> our heart<sup>48</sup>.

Hear<sup>49</sup>-thou, [O] daughter<sup>50</sup>, and see<sup>10</sup>, and incline<sup>51</sup> thine ear<sup>52</sup>;

Forget<sup>53</sup> also<sup>54</sup> thy people<sup>55</sup> and the house<sup>56</sup> of thy father<sup>57</sup>:

And the King<sup>\*59</sup> shall-delight-Himself-in<sup>58</sup> thy beauty<sup>60</sup>:

For<sup>61</sup> He [is] thy Lord<sup>62</sup>, and worship<sup>63</sup>-thou Him (Hebr. *to Him*).

Open<sup>64</sup>-ye (*m.*) to me the gates<sup>65</sup> of righteousness<sup>20</sup>,

I-will-enter<sup>5</sup> by (ב) them, I-will-give-thanks-to<sup>31</sup> The-LORD<sup>66</sup>.

<sup>32</sup> יצא pp. 284—286. <sup>33</sup> יִשְׂרָאֵל. <sup>34</sup> מִצְרַיִם (*m.*). <sup>35</sup> נכה *Hφ. Fut. apocop.*, pp.

298 & 299. <sup>36</sup> בְּכוֹר. <sup>37</sup> שָׂמַח *K. Past 3 s. m.* <sup>38</sup> תָּנֶה *w. Affs. תוֹכוֹ*, etc.,—comp.

Tab. XIII, Note (†, ε). <sup>39</sup> צָרָה. <sup>40</sup> צַדִּיק. <sup>41</sup> אור *Hφ.* <sup>42</sup> plu. of בָּרַק, Tab. IX.

<sup>43</sup> תִּבְל. <sup>44</sup> נטה *K. Fut. apocop.*, p. 297. <sup>45</sup> ירד [with — to the 3<sup>d</sup> Rt-letter, as in

§ 165 (I. δ)]. <sup>46</sup> מור *Hφ. Infin.* <sup>47</sup> *K. Fut. 1 pl. of No. 1.* <sup>48</sup> לָבַב, *w. Affs. לָבְבוּ*

etc. <sup>49</sup> שָׁמַע. <sup>50</sup> בַּת. <sup>51</sup> *Hφ. of No. 44.* <sup>52</sup> אָזְנוֹ, *w. Affs. אָזְנוּ*, etc., Tab. XI. 1.

<sup>53</sup> שָׁכַח. <sup>54</sup> ו (to be prefixed to the word "Forget"). <sup>55</sup> עַם, *w. Affs. עָמוּ* etc.

<sup>56</sup> בֵּית Tab. XIII. 3. <sup>57</sup> אָב Tab. XIII. 1. <sup>58</sup> אֹהֶה *Hθ. Fut. apocop.*, p. 267.

<sup>59</sup> מְלֶכְךָ. <sup>60</sup> יָפִי, *w. Affs. יָפִיו* etc, (Comp. § 63. γ). <sup>61</sup> כִּי. <sup>62</sup> אֲדֹנָי (§ 59). <sup>63</sup> שָׁחָה

We-give-thanks<sup>31</sup> [Obs. IX, p. 93] unto (ל) Thee, [O] God<sup>67</sup>, we-give-thanks<sup>31</sup> [Past];

Yea<sup>68</sup> now<sup>69</sup>, our God<sup>67</sup>, giving-thanks<sup>31</sup> [Partic.] we [are] unto (ל) Thee;

And Thy Name<sup>70</sup> for-ever<sup>71</sup> we-will-celebrate<sup>31</sup>. Sela<sup>72</sup>.

And heavens<sup>\*3</sup> shall-celebrate<sup>31</sup> Thy wonders (Hebr. *wonder*<sup>73</sup>), [O] LORD.

I-will-praise<sup>31</sup> The-LORD with (ב) all<sup>14</sup> my heart<sup>74</sup>.

Come<sup>5</sup>-ye before-Him<sup>75</sup> amid (ב) glad-singing<sup>76</sup>.

[O] give-thanks<sup>31</sup> unto (ל) The-LORD, for<sup>61</sup> [He is] good<sup>77</sup>, For<sup>61</sup> for-ever<sup>71</sup> [endureth] His Mercy<sup>78</sup>.

see Note (§) on Tab. XXIII. <sup>64</sup> פתח. <sup>65</sup> יָשַׁעַר (*m.*), Tab. X. 5. <sup>66</sup> יָהּ.

<sup>67</sup> Vocab. I. 1. <sup>68</sup> ו the prefix. <sup>69</sup> עַתָּה. <sup>70</sup> יָשַׁם, Tab. XIII, Note §. <sup>71</sup> לְעוֹלָם.

<sup>72</sup> סֵלָה. <sup>73</sup> פִּלְאָ, Tab. X. 2. <sup>74</sup> לֵב, w. Affs. לְבוֹ etc. <sup>75</sup> לְפָנָיו. <sup>76</sup> רִנָּנָה. <sup>77</sup> טוֹב.

<sup>78</sup> חֶסֶד, Tab. X. 1.

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\* Tense before Noun.



## OBSERVATIONS XXXIII—L.

Obs. XXXIII. The following is a List of the Tables of Verb-forms with Pron-Affixes:

Tab. XXIV.	Infinitives.
Tab. XXV.	Past-Tense <i>Kal</i> .
Tab. XXVI.	Participles.
Tab. XXVII.	Imperative <i>Kal</i> .
Tab. XXVIII.	Future-Tense <i>Kal</i> .
Tab. XXIX.	Some <i>Pi-él</i> and <i>Hiph-il</i> forms.
Tab. XXX.	Forms of Verbs ה'ל.

A few CHANGES OF FORM adopted by Verbs on receiving Pron-Affs. may be mentioned here:—

Obs. XXXIV. In accordance with the Great Rule of § 59, "the vowel which would stand NEXT BUT ONE BEFORE, OR THIRD FROM THE ACCENTED VOWEL is generally dropped" (if it can be dropped) and is replaced by *Shva*: thus,

- (a) the  $\text{ֿ}$  of פָּקַד is dropped and replaced by *Shva* in פָּקְדוּ, etc., and so in other Past *K.* forms,—see Tab. XXV,—[for the  $\text{ֿ}$  of the ק, see Obs. XXXVIII];
- (β) the  $\text{ֿ}$  of such forms as יָקִים, etc., Tab. XX, is thus dropped in such forms as יִקְיָנוּ and יִקְיָהוּ and יִקְיָנוּ, etc.—But

Obs. XXXV. The vowel which would be thus dropped CANNOT be dropped if it is followed either

- (a) by *Shva*, as in יִפְקֹד, etc., יִהְיֶה, etc., or
- (β) by *Dagesh F.*, as in פָּקַד etc., פָּקַד etc., פָּקַד etc.;
- (γ) but in order to shorten the word the NEXT VOWEL IS THEN DROPPED (if it can be dropped); and so we have the forms, יִפְקֹדְנוּ, etc., Tab. XXVIII;—and יִהְיֶהוּ, יִהְיֶהוּ, etc., in which the  $\text{ֿ}$  of יִהְיֶה, יִהְיֶה, is replaced by the Slight-vowel  $\text{ֿ}$  [Pt. I, § 56]; and so יִהְיֶהוּ etc. with  $\text{ֿ}$ , from יִהְיֶה;—פָּקַדוּ, etc., Tab. XXIX,—and פָּקַדְהוּ, etc., and יִפְקֹדְנוּ, etc., Tab. XXIX (II, a).
- (δ) For 'Fut. (—)' forms such as יִלְבְּשֵׁנוּ, etc., see Obs. XXXIX below.

Obs. XXXVI. Sometimes no vowel can be dropped, and so we have the *Hφ.* forms הִפְקִידוּ, etc., and יִפְקִידְנוּ, etc., of Tab. XXIX (I, β) and (II, β).

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Obs. XXXVII. In *Hφ.* forms of some Roots there is no Shva after the first Vowel, and this Vowel can then be dropped; as in such forms as **הִקִּימוּ**, etc., from **הִקִּים**, (Tab. XX),—and so in Obs. XXXIV (β) above.

Obs. XXXVIII. The **־** of the 'closed' syllable in **פָּקַר**, etc., is lengthened into **־ֹ** when the syllable in which it is becomes 'open' [comp. Obs. XXIII, p. 185]. Thus we have from **פָּקַר** such forms as **פָּקְרוּ**, etc., Tab. XXV.

Obs. XXXIX. Verbs 'Fut. (־)', instead of dropping the **־** (as the **־** of **יִפְקֹר** etc., is dropped in Tab. XXVIII), generally lengthen the **־** into **־ֹ** as in Obs. XXXVIII; thus,  
from **לָבַשׁ**,—**יִלְבֹּשְׁנִי** with Aff. *me*, **יִלְבֹּשְׁם** with Aff. *them (m)*.

Obs. XL. The **־** in such forms as **פָּקְרוּהוּ**, etc., is the **־** of Obs. XXXVIII in an 'open' syllable,—being derived from the **־** of **פָּקַר**.

Obs. XLI. The **־** of the **פָּעַל** form (of Past *K.*) remains with Affs.; thus  
(α) From **אָהַב**,—**אָהַבְוּ**, **אָהַבְתְּ**, etc., and  
(β) In such forms as **אָהַבְתְּ** *they (m.) have loved thee (m.)*, the **־** of **אָהַב** is given to the 2<sup>d</sup> Rt-letter in the form for the 3 pl. (**אָהַבְוּ**) when with the Affix as here.

[See also Notes (α) and (β) on Tab. XXVII, and Notes (α) and (β) on Tab. XXVIII.]

Obs. XLII. In some instances Verb-forms w. Affs. occur with the **־** of the **פָּעַל** form of Past *K.*, although the 3 s. *m.* Past *K.* in use is of the **פָּעַל** form; thus,  
from **יָרַשׁ** the 3 s. *m.* Past *K.* in use is **יָרַשׁ**, but we have also **־** of the **פָּעַל** form in  
**וַיָּרַשׁוּהוּ** *K.* Past 3 pl. with **ו** Pref. and Aff. *her*,  
**וַיָּרַשׁוּהָ** *K.* Past 3 pl. with **ו** Pref. and Aff. *thee m.*,  
and from this **־** it is possible that the **־** of the following forms may be obtained, viz.

**וַיָּרַשְׁתָּהּ** *K.* Past 2 s. *m.* with **ו** Pref. and Aff. *her*,

**וַיָּרַשְׁתֶּם** *K.* Past. 2 s. *m.* with **ו** Pref. and Aff. *them m.*

Note (i.) The **־** occurs also in

**וַיָּרַשְׁתֶּם** *K.* Past 2 pl. *m.*, with **ו** Pref., [comp. Tab. XXV, Notes (α) and (β)],

but the other parts of the *K.* Past (from this Root **יָרַשׁ**) which occur agree with the forms from **פָּקַר** in Tab. XIV; thus,

**יָרַשְׁתָּ** (p. : **יָרַשְׁתָּהּ**) 2 s. *m.*, **יָרַשְׁנוּ** 1 pl. (and w. Aff. *her* (**וַיָּרַשְׁנוּהָ**)).

(ii.) There are other instances of Roots from which both **פָּעַל** and **פָּעַל** forms occur.

Note (iii.) The  $\text{—}$  of a  $\text{פֿעל}$  form, when followed by  $\text{—}$  Quiescent, is shortened into  $\text{—}$   $\delta$  on the addition of an Affix removing the Accent from the syllable which contains that  $\text{—}$ ; thus  $\text{יְבִלְתִּי}$  gives  $\text{יְבִלְתִּי}$  K. Past 1 s. w. Aff. *him*, fr.  $\text{יבֵל}$ . This is done in order to get rid of the UNACCENTED LONG Vowel before the QUIESCENT *Shva* under the  $\text{ל}$  [Comp. Pt. I, § 55 (8)].

Obs. XLIII. The Pron. Affs. for the 2 s. *m.*, and the 2 pl. *m.* and 2 pl. *f.*, viz.,

$\text{ךָ —}$  (or  $\text{כָּה —}$ ), and  $\text{כֶּם —}$  and  $\text{כֵּן —}$ ,

require a *Shva* under the last letter of the word to which they are affixed, therefore any MOVING *Shva* under the preceding letter must be replaced by a Slight-vowel (but a QUIESCENT *Shva* may of course stand). The Slight Vowel generally agrees with the Vowel that was dropped; thus

(i.) from  $\text{יִפְקֹד}$  we have  $\text{יִפְקֹדְךָ}$ ,  $\text{יִפְקֹדְכֶם}$ ,  $\text{יִפְקֹדְכֵן}$ , in Tab. XXVIII, etc.,—where the  $\text{ךָ}$  has the Slight-vowel  $\text{—}$  ( $\delta$ ) corresponding to the  $\text{—}$  which is dropped in  $\text{יִפְקֹדְנִי}$ , etc.; and so,

(ii.) from  $\text{יִפְקֹד}$  we have  $\text{יִפְקֹדְךָ}$  (Tab. XXIX, I. a), etc., and

from  $\text{יִפְקֹד}$  we have  $\text{יִפְקֹדְךָ}$  (Tab. XXIX, II. a), etc., where the  $\text{ךָ}$  has the Slight-vowel  $\text{—}$  corresponding to the  $\text{—}$  which is dropped in  $\text{יִפְקֹדְנִי}$  etc., and  $\text{יִפְקֹדְנִי}$  etc.

(iii.) Instead of the  $\text{—}$  in (ii.) there is sometimes  $\text{—}$ , as in  $\text{אֶמְצָאֲכֶם}$  (fr.  $\text{אֶמְצָא}$ ) Job xvi. 5.—Comp. Note II ( $\gamma$ ) on p. 89.

Obs. XLIV. Before a Guttural letter, as  $\text{ח}$ , the  $\text{—}$  of the *Pt-él* is generally NOT DROPPED except in Pause. Thus we have

$\text{אֶשְׁלַחְךָ}$  *I will send thee (m.) away*, from  $\text{אֶשְׁלַח}$ , etc.

But in Pause the  $\text{—}$  is dropped as in  $\text{אֶשְׁלַחְךָ}$ .

Note. A  $\text{—}$  as Slight-vowel, before  $\text{—}$  under a Guttural, requires no remark; as that is what the Student would expect of course.

Obs. XLV. The Pause-form of the Aff.  $\text{ךָ —}$  *thee (m.)* is not only :  $\text{ךָ —}$ , but also :  $\text{ךָ —}$ , as seen in the last-cited example. Comp. Note e (ii.) on Tab. XXVIII.

Obs. XLVI. This is often so in the case of Verbs  $\text{ל"ה}$  with this Aff. in Pause; as in :  $\text{אֶצְוֶנְךָ}$  Pause-form of  $\text{אֶצְוֶנְךָ}$  (Fut. *Pf.* 1 s., fr.  $\text{צוה}$ ), And so in the forms :  $\text{תִּנְחַלְךָ}$  and :  $\text{אִנְחַלְךָ}$  on p. 282.

Note. But the form :  $\text{ךָ —}$  (without the Dagesh) also occurs, as in :  $\text{יִנְחַלְךָ}$  on p. 282.

Obs. XLVII. Verbs having for their 3<sup>d</sup> Rt-letter ה *Quiescent* drop this ה on receiving Pron. Affs., as seen above and in Tab. XXX.

Obs. XLVIII. By reason of the loss of a syllable thus there is no room for the operation of the great Rule of § 59 [comp. Obs. XXXIV, above], and therefore such forms as עָשָׂהוּ, עָשִׂתָּהוּ, etc. [Tab. XXX], retain the vowel of their 1<sup>st</sup> Rt-letter instead of its being dropped as in פָּקַדְתָּהוּ, פָּקְדָהוּ, etc., Tab. XXV.

Obs. XLIX. For other forms we may refer to the Tables and the Notes thereon.

Note (i.) Verbs ה"ל in the 3 s. m. Past take the full Affix הוּ *him*, rather than י; thus,

עָשָׂהוּ *he made him* (fr. עָשָׂה *he made*) Ps. xcv. 5,

קָנָהוּ *he bought it m.* (fr. קָנָה *he bought*) Lev. xxvii. 24.

(ii.) The 3<sup>d</sup> Rt-letter ה is dropped even with an Affix having *Shva* before it; thus,

\* עָשְׂתָּהּ *He made thee m.* (fr. עָשָׂה) Deut. xxxii. 6,

וְנָתַתָּהּ *and He will guide thee m.* (fr. נָתַתָּה *he guided*, with ו pref.) Is. lviii. 11.

(iii.) Special attention may be called to the 3 s. f. Past forms with Affixes, such as

עָשִׂתָּהּ and עָשִׂתָּהּ +, עָשִׂתָּהּ +, etc., in Tab. XXX; and so in

עָשִׂתָּהּ (3 s. f. Past *K.*, with Aff. *me*, Pause-form) Job xxxiii. 4,

הָעֵלְתָם (3 s. f. Past *Hφ.*, with Aff. *them m.*) Josh. ii. 6.

The student will see at once the similarity between the form of the Verb in these words and the shortened form of the 3 s. f. Past *viz.* עָשִׂתָּ: instead of עָשִׂתָּהּ (like נָתַתָּהּ).

\* קָנָה Deut. xxxii. 6, is the Pause-form for קָנָה, — § 167 (ii. a).

+ And so in וְנָתַתָּהּ *Pl. Past 3 s. f.* (נָתַתָּה), with ו pref. and Aff. *him*, Zech. v. 4, and עָשִׂתָּהּ *Pl. Past 3 s. f.* (עָשִׂתָּהּ), with Aff. *her*, Ruth iii. 6.

‡ This shortened form was just mentioned in Note III. μ (p. 172). It is not limited to the *Kal*; for not only do the *Pl-el* words in the preceding Note (+) seem to refer to it, but we have also the

*Hφ.* Past 3 s. f. וְהִרְצָתָהּ (fr. הִרְצָה), with ו pref. Lev. xxvi. 34, and הִלְצָתָהּ (fr. הִלָּצָה), with ׀ for ׀ as in הִנְלָהּ 3 s. m. Tab. XXII, Ez. xxiv. 12, and

*Hoph.* Past 3 s. f. הִנְלָתָהּ twice in Jer. xiii. 19.

These examples are cited by R. D. Kimkhi in the *Michlol*.

Obs. L. The Rule of § 162 (e, ii.), viz. that “the  $\text{ֿ}$  rather than the  $\text{׳}$  form” of the Fut. *Hφ.* is used in certain cases, must not be supposed to hold when Pron-Affs. are attached. In this case the the *Long-Khirik* is preferred, and is either

(a) *Defective* (Pt. I, § 13), as in such forms as  
 וַיִּפְקְדֵהוּ, וַיִּפְקְדֵם, וַתִּפְקְדֵהוּ, etc.,—or

(β) *Full*, as in such forms as  
 וַיִּפְקְדֵהוּ, וַיִּפְקְדֵם, וַתִּפְקְדֵהוּ, etc.

Note. Defective *Long-Khirik* and Defective *Shurik*\* [Pt. I, § 14] occur often in long Verb-forms—especially when there would otherwise be more than one Quiescent letter in the word. Perhaps it may be said that

(i.) This is a matter of כתיב [Pt. I, § 74], and

(ii.) The Student had best use the FULL spelling always.

\* As in תִּשְׁלִיכֵהוּ Ex. i. 22, וַיִּשְׁלִיכֵם Josh. x. 27, יִשְׁמִיעֵנִי Is. xliii. 9, etc.



## EXERCISE XLV.

(To be translated into English, with the help of the Glossary at the end of the book.)

זכרני<sup>1</sup> יי: צרפתיני<sup>2</sup> . . . : צרפתנו<sup>2</sup> כצרה<sup>3</sup> כסף : ותאמר<sup>4</sup>  
 ציון עזבני<sup>5</sup> יי ואדני שבהני<sup>6</sup> : לכן ענקתמו<sup>7</sup> גאווה : ובשת פני  
 כסתיני<sup>8</sup> : אפפוני<sup>9</sup> מים עד נפש תהום יסבבני<sup>10</sup> : שתיני<sup>11</sup> בבור  
 תחתיות<sup>12</sup> : כל זאת באתנו<sup>13</sup> : ולפי עזבני<sup>5</sup> : אל תעזבני<sup>5</sup> יי :  
 ביום צרתי אקראך<sup>14</sup> פי תענני<sup>15</sup> :  
 ממפותיך<sup>16</sup> ארפאך<sup>17</sup> נאם יי : אהבת<sup>18</sup> עולם אהבתיך<sup>19</sup> :  
 ואנכי לא אשכחך<sup>20</sup> : הן על פנים חקתיך<sup>20</sup> : עוד אבנה<sup>21</sup>  
 ונבנית<sup>21</sup> : וקבצתים<sup>22</sup> מירכתי<sup>23</sup> ארץ : אוליכם<sup>24</sup> אל נחלי מים :

<sup>1</sup> זכר to remember. <sup>2</sup> צרה to try (as silver and gold, by melting). <sup>3</sup> See the preceding Note. (The word being unaccented here, the  $\neg$  ( $\sigma$ ) stands instead of the  $\neg$  of כצרה; comp. § 168 (i).) <sup>4</sup> אמר to say. <sup>5</sup> עזב to forsake. <sup>6</sup> שבה to forget. [The Past *K.* is found with the  $\neg$  of the  $\text{פָּעַל}$  form in the following:—(a) the 3 s. m. with Aff. *me* in Pause, ( $\beta$ ) the 3 s. f. in Pause (שָׁכַחְתָּה, Prov. ii. 17), and ( $\gamma$ ) the 3 pl. with Affs. *me* (שָׁכַחוּנִי and שָׁכַחְתִּי), and *thee* f. (שָׁכַחְתְּךָ); Comp. Tab. XXV, Note (a)]. <sup>7</sup> ענק to adorn (as with a chain, or necklace). <sup>8</sup> כסה *Pi.* to cover. <sup>9</sup> אפף to encompass. <sup>10</sup> סבב *K.* to come round, to go about, *Pi.* to take about, lead about. <sup>11</sup> שית to put, place [comp. § 226, and § 183 ( $\beta$ )]. <sup>12</sup> *lit.* places-below, *i.e.* low-depths. (This word, with the בור before it, is an expression for “a pit of low-depths” = “a very deep dungeon pit.”) <sup>13</sup> בוא to come, to come upon (p. 272). <sup>14</sup> קרא to call, to call upon. <sup>15</sup> ענה to answer. <sup>16</sup> מכה a wound, Tab. VI. <sup>17</sup> רפא to heal. <sup>18</sup> [with] love of,—see § 86. <sup>19</sup> אהב to love. <sup>20</sup> חקק *Pi.* to engrave. <sup>21</sup> בנה *K.* to build, *Nφ.* to be built. <sup>22</sup> קבץ *Pi.* to collect. <sup>23</sup> from the recesses of. <sup>24</sup> ילך *K.* to go, *Hφ.*

R\*\*\*\*\*

מִזְרֵה<sup>25</sup> יִשְׂרָאֵל יִקְבְּצֵנּוּ<sup>22</sup> וְשָׁמְרוּ<sup>26</sup> כְּרָעָה<sup>27</sup> עָדְרוּ : יִמְצְאוּ<sup>28</sup> בְּאֶרֶץ  
 מִדְבָּר . . . יִסְבְּבֵנּוּ<sup>10</sup> יִבְוֹנֵנּוּ<sup>29</sup> יִצְרְנֵהוּ<sup>30</sup> בְּאִשּׁוֹן<sup>31</sup> עֵינָיו :  
 וְשִׁמְחֵתִים<sup>32</sup> מִיגֻנָם<sup>33</sup> : זָכַר<sup>1</sup> אֶזְכְּרֵנּוּ עוֹד : בְּחֶרְתִּיךָ<sup>31</sup> בְּכוֹר  
 עֵינִי :

אֲנִי יְיָ אֲעִנֶם<sup>15</sup> אֱלֹהֵי יִשְׂרָאֵל לֹא אֶעֱזֹבָם<sup>5</sup> : אֲנִי הֶעִירְתִּיהוּ<sup>35</sup>  
 בְּצֶדֶק . . . : בְּרוּךְ<sup>36</sup> יְיָ \* נִשְׁלֹא נִתְנֵנוּ<sup>37</sup> טָרַף לְשֵׁנֵיהֶם<sup>38</sup> :  
 בִּצֹר קָרָאתָ<sup>14</sup> וְאַחֲלָצְךָ<sup>39</sup> אֶעֱנֶךָ<sup>15</sup> בְּסֶתֶר רָעַם : וְאַרְמָסָם<sup>40</sup>  
 בְּחֶמְתִּי<sup>41</sup> וַיִּזְ<sup>42</sup> נִצָּחָם<sup>43</sup> עַל בְּגָדֵי . . . חֶמְתִּי<sup>41</sup> הִיא סִמְכַתִּנִּי<sup>44</sup> :  
 אֱלֹהִים יַחֲנֵנוּ<sup>45</sup> וַיְבָרְכֵנוּ<sup>33</sup> : זֶה אֱלֹהֵי וְאַנּוּהוּ<sup>46</sup> אֱלֹהֵי אָבִי  
 וְאַרְמְנֵהוּ<sup>47</sup> : תְּהַמֵּת יְבַסִּימוּ<sup>48</sup> : עוֹד אֹדְנֵנוּ<sup>49</sup> : תִּבְאִמוּ<sup>13</sup>  
 וְתִטְעִמוּ<sup>50</sup> : יְבָרְכֶךָ<sup>36</sup> יְיָ וַיִּשְׁמְרֶךָ<sup>23</sup> : יָאֵר<sup>51</sup> יְיָ פָּנָיו אֵלֶיךָ וַיַּחֲנֶךָ<sup>45</sup> :  
 . . . וְאַהֲבֶךָ<sup>19</sup> וַיְבָרְכֶךָ<sup>30</sup> וְהִרְבֶּךָ<sup>52</sup> : יְיָ שִׁמְרֶךָ<sup>26</sup> : יוֹמָם<sup>53</sup> הִשְׁמֵשׁ לֹא

to cause to go, to conduct. <sup>25</sup> זרה *Pi.* to scatter. <sup>26</sup> שָׁמַר to keep, to guard.  
<sup>27</sup> כָּרַע to act as a shepherd. N.B. The *K.* Partic(1) *s. m.* is used for a shep-  
 herd. <sup>28</sup> מָצָא to find. <sup>29</sup> בִּין or בִּין *K.* to understand, *Pi.* to instruct. <sup>30</sup> נָצַר  
 to preserve. <sup>31</sup> as the pupil of. <sup>32</sup> שִׂמְחָה *K.* to be glad, *Pi.* to gladden. <sup>33</sup> יָגוֹן  
 sorrow. <sup>34</sup> בָּחַר to choose. <sup>35</sup> עוֹר *Hφ.* to rouse up. <sup>36</sup> בָּרַךְ *K.†* and *Pi.* to  
 bless. <sup>37</sup> נָתַן to give. <sup>38</sup> נִשְׁנָא a tooth (*Dual.* שְׁנַיִם). <sup>39</sup> חָלַץ *Pi.* to deliver.  
<sup>40</sup> רָמַס to trample. <sup>41</sup> חֶמָה hot anger, wrath. <sup>42</sup> נָזַח to be sprinkled, p. 296.  
<sup>43</sup> גָּצַח used here for *life-blood, strength*;—Tab. X. 2. <sup>44</sup> סָמַךְ to uphold. <sup>45</sup> חָנַן  
 to be gracious to. <sup>46</sup> נִוָּה (see p. 293). <sup>47</sup> רוּם *K.* to be high, *Pi.* to exalt, to  
 extol. <sup>48</sup> See No. 8, and Tab. XXX [Note β (8)]. <sup>49</sup> יָדָה *Hφ.* to praise, etc.,—  
 pp. 281 & 282. <sup>50</sup> נָטַע to plant. <sup>51</sup> אֹרַר *K.* to shine, *Hφ.* to make to shine.  
<sup>52</sup> רַבָּה *K.* to be many, *Hφ.* to make to be many, to multiply. <sup>53</sup> in the day-

\* For the prefix שִׁ who, which, that, see the latter part of Note (d) on p. 24.

† N.B. The *KAL* in this sense is used only in the Partic (2) of § 139 (γ), & Infin.

יִכְפֹּה<sup>64</sup> וַיִּרַח בְּלִילָה : יִי יִשְׁמְרֶךָ<sup>26</sup> מִכָּל רָע : יִהְלֶלְוּהוּ<sup>55</sup> שָׁמַיִם  
 וָאָרֶץ : יִי זַכָּרְנוּ<sup>1</sup> יִבְרַךְ<sup>36</sup> : וּמַשִּׁירִי אֲהוּדְנֹו<sup>49</sup> : אֵלֵי אֶתָּה  
 וְאוֹדֶךָ<sup>49</sup> : מִי לֹא יִירָאֶךָ<sup>56</sup> מִלֶּךְ הַגּוֹיִם כִּי לֶךָ יֶאֱתָה<sup>57</sup> : יוֹדוּךָ<sup>49</sup>  
 עַמִּים אֱלֹהִים יוֹדוּךָ<sup>49</sup> עַמִּים כָּלֵם : יִבְרַכְנוּ<sup>36</sup> אֱלֹהִים אֱלֹהֵינוּ :  
 אוֹדֶךָ<sup>49</sup> בְּעַמִּים אֲדָנִי אֲזַמְּרֶךָ<sup>58</sup> בְּלֵאמִים :  
 הוֹרֵנִי<sup>59</sup> יִי דִרְכֶּךָ וְנַחֲנִי<sup>60</sup> בְּדֶרֶךְ מִישׁוֹר<sup>61</sup> : אֶתָּה יִי עֲזֹרֹתַי<sup>62</sup>  
 וְנַחֲמֹתַי<sup>63</sup> :

# PSALM XXIII.

*(To be translated into English, with the help of the Glossary at the end of the book).*

יִי רַעֲיִי<sup>27</sup> לֹא אֲחָסֶר<sup>64</sup>  
 בְּנֵאוֹת<sup>65</sup> דָּשָׁא יִרְבִּיצֵנִי<sup>66</sup>  
 עַל מִי מְנוּחַת<sup>67</sup> יִנְהַלֵּנִי<sup>68</sup>  
 נַפְשִׁי יִשׁוּבֵב<sup>69</sup>  
 יִנְהַנֵּי<sup>60</sup> בְּמַעְגְלֵי<sup>70</sup> צֶדֶק  
 לְמַעַן<sup>71</sup> שְׁמוֹ

time. <sup>64</sup> *Hφ.* to smite, to strike,—pp. 298 & 299. <sup>55</sup> *Pr.* to praise  
 (Dagesh F. is often dropped from the לָ). <sup>56</sup> *Pr.* to fear, p. 287. <sup>57</sup> *Pr.* to be  
 becoming, fitting, suitable,—p. 280. <sup>58</sup> *Pr.* to hymn. <sup>59</sup> *Hφ.* to teach,  
 point out to,—pp. 288 & 289. <sup>60</sup> *K.* and *Hφ.* to guide, lead, (p. 296).  
<sup>61</sup> right, rectitude,—see § 86. <sup>62</sup> *Pr.* to help. <sup>63</sup> *Pr.* to comfort. <sup>64</sup> *Pr.* to  
 lack. <sup>65</sup> in pastures of,—see § 86. <sup>66</sup> *K.* to lie down, *Hφ.* to cause to lie  
 down. <sup>67</sup> rest (*lit.* rests). <sup>68</sup> *Pr.* to lead gently. <sup>69</sup> *K.* to return,  
*Pr.* to restore, and to refresh. <sup>70</sup> in the paths of. <sup>71</sup> for the sake of. <sup>72</sup> *Pr.* to go.

גַּם כִּי אֵלֶיךָ <sup>73</sup> בָּגִיָּא צִלְמוֹת

לֹא אִירָא <sup>56</sup> רָע כִּי אֶתָּה עֹמְדִי <sup>73</sup>

שִׁבְטֶךָ וּמִשְׁעַנְתֶּךָ

הִפָּהּ יִנְחֲמֵנִי <sup>63</sup>

תַּעֲרֹךְ <sup>74</sup> לִפְנֵי שְׁלֹחַן

נֶגֶד צָרְרִי <sup>75</sup>

דִּשְׁנָתְךָ <sup>76</sup> בְּשֶׁמֶן רֹאשִׁי

כּוֹסֵי רוּיָהּ <sup>77</sup>

אֶךְ טוֹב וַחֲסֹד יִרְדְּפוּנִי <sup>78</sup>

כָּל יְמֵי חַיִּי

וְשִׁבְתִּי \* <sup>69</sup> בְּבֵית יִי

לְאַרְךָ יָמִים :

<sup>73</sup> with me. <sup>74</sup> עֲרַךְ to set in order, array, prepare. <sup>75</sup> צָרַר to distress, to be an enemy to. <sup>76</sup> רִשָּׁן P. to anoint-richly. <sup>77</sup> fulness;—[a cup of] fulness=the [cup that] “runneth over” of the E. V. <sup>78</sup> רָדַף to pursue, to follow.

\* There are various opinions respecting this word:—

The translation “*my abiding, or dwelling, [shall be] in the etc.*”, corresponds to the word יִשְׁבְּתִי (K. Infin., נִשְׁבֵּת, with Aff. 1 s.) from יָשַׁב Tab. XVIII, instead of שִׁבְתִּי. Some suppose that the Root נִשְׁבַּח to return is used here in the sense of the Root יָשַׁב to abide or dwell. And some suppose that the word should stand thus—וְיִשְׁבְּתִי (K. Past 1 s., with ו, from יָשַׁב) and *I will abide or dwell*. The strict sense of וְיִשְׁבְּתִי as it stands is *and I will return*.

\*.\* The following Exercises are partly taken from the Exercises in the former Grammar.

Note (i.) Help required for rendering the English into Hebrew is here given UNDER the several words.

(ii.) Words connected by hyphens are all comprehended in the Hebrew which stands under them.

(iii.) Some additional help required is occasionally given in Footnotes.

## EXERCISE XLVI.

(To be translated into Hebrew.)

And he returned into the house and took the child and restored him\*

שוב (§ 71) בית לקח ילד Hφ.

to his mother.

And he turned this-way-and-that and saw that

אל אם (see vocab.) פנה כה וכה פי ראה

there-was-no man, and he-killed him\* and hid him\* in the sand.

אין איש מות Hφ. טמן חול

And the king† said 'Fetch-ye (m.) me a sword and cut him\* into two, and

לך אמר מלך לי קרב § 99, Note (†).

give the half to one (f.) and the half to the-other.'

And

נתן חצי אחת חצי

I-cried-out and said, 'In-no-wise-kill-him' (Hebr. to kill kill-ye m.

צעק + אמר Inf. Abs. מות Hφ.

him\* not), and they (m.)-gave him\* to me. And she-took the child

(Obs. IV. p. 93.) נתן לקח ילד

and kissed him\*, and she-lifted-up her voice and wept.

נשק + Tab. XIX. נשא קול בכה (Apocop.)

## EXERCISE XLVII.

And I-asked him\* saying 'What mayest-thou-be-seeking?'

שאל + Tab. XVII, Note (†, ii). בקש Pi. Fut.

\* Affix.

† Fut. (—).

‡ Tense before Noun.

§ Fut. (—).



and he answered me\* that his brethren he [was] seeking. And  
 ענה בי אָח Tab. XIII. בקשׁ Pz. Partic.

they-said to-each-other (Hebr. *a man to his brother*), 'Come-ye and  
 אמר אָל אִישׁ אָח ילך Tab. XVIII.

let-us-slay him\*, and let-us-cast-him\* into one-of the pits, and-we-will-say  
 להרג † שְׁלַךְ Hφ. ב אָחַר בְּרוֹת Past w. † pref.

An evil beast hath-devoured him\*.' But Reuben† delivered him\* from  
 רָעָה חַיָּה f. אכל ו רְאוּבֵן נצל Hφ.

their hand and said 'We-will-not smite him\* mortally, cast-ye  
 יד אמר נכה Hφ. (p. 299) נָפַשׁ שְׁלַךְ Hφ.

him into this pit,'—in-order to-deliver him from their hand to §restore  
 אָל בּוֹר לְמַעַן נצל Hφ. שׁוּב Hφ.

him\* to his father. And they-stripped him\* as-regards his coat  
 אָל אָב Tab. XIII. פָּשַׁט Hφ. אָת בְּתוֹנֶת ||

and they-took him\* and cast him into the pit. And Juda† said 'Let-us-sell  
 לקח § 71 יהודה † מכר

him\*, and our hand let-it-not be upon him.' And they-sold him\* to  
 יד f. Obs. IV. p. 93. על היה ל

the Ishmaelites, and they-took-him\*-down to Egypt. A king‡ sent  
 יִשְׁמָעֵאֵלִים ירד Hφ. § 71 מִצְרַיִם מֶלֶךְ שְׁלַח

and loosed him\*.  
 נתר Hφ. Tab. XIX.

## EXERCISE XLVIII.

And he-finished charging-them (Hebr. *to §charge them\**), and he-expired  
 כלה Pz. צוה Pz.\*\* נוע

and died. My father adjured me\* saying 'In my  
 מות אב שָׁבַע Hφ. Tab. XVII, Note (†, ii).

grave which I-dug for me in the land of Canaan, there (Hebr. *thither*)  
 קָבַר Tab. X. 2. ל כרה פָּנַע אֶרֶץ שָׁמָּה

\* Affix. † (Fut. (—)). ‡ Tense before Noun. § Infin. w. ל prefixed.

|| With Affs., בְּתוֹנֶתִי etc.

¶ Fut. (—).

\*\* Thè ן is Consonantal here..

shalt-thou-(m.)-bury me*.	Go-up and bury-thou (m.) thy father as	
קבר †	עלה	בְּאִשָּׁר
he-adjured thee*.	All that I-shall-command thee* (m.), thou-shalt-	
	כָּל אֲשֶׁר צוּה Pī. †	
certainly-do (Hebr. to-do	thou-shalt-do) it* (m.); and I-will-bless thee*,	
	Infin. Abs. עֲשֵׂה	ברך Pī.
and I-will-preserve thee* in all thy ways.	JAH§ hath-indeed-	
שָׁמַר †	דָּרַךְ Tab. X. 1.	יָהּ
corrected (Hebr. to-correct,	He-hath-corrected) me*; but to the death	
	Pī. Infin., (—) form. יסר Pī.	וּמָוֶת
He-hath-not given me*.—	And I-took    them (m.) and I-passed-them-over	
נתן	לקח	
(Hebr. and I-caused-them*-to-pass-over) the brook; and	I-was-left	
	עבר Hφ.	נָחַל יְהוָה Nφ. (Tab. XVIII).
by-myself, and there-wrestled one with me until the-going-up-of the dawn.		
לְבַדִּי	אֶבֶק Nφ.	עִם אִישׁ עָרַל עָלָה שָׁחַר
And-when he-said 'Let-me-go (Heb. Send-away-thou m. me*) for the dawn§		
וּ	שָׁלַח Pī.	בִּי
hath-gone-up,' then I-answered-him* 'I-will-not let-thee*-go except thou-		
עָלָה וּ	עָנָה	שָׁלַח Pī. בִּי אֵם
hast-blessed me*.'		
ברך Pī.		

## EXERCISE XLIX.

And these words§ which I [am] commanding thee (m.) to-day (Hebr.		
דְּבָרָה (m.)		
the-day) shall-be ¶ on thy heart. And thou-shalt-impress ¶ them* upon		
הִיא	לִבְּךָ	שֵׁנָה Pī.
(Hebr. to) thy sons.	And-thou-shalt-write ¶ them* on the posts of	
בָּנֶיךָ Tab. XIII.	כְּתָב	מְזוֹזָה
thy house, and at (ב) thy gates. I will-bring you (m.)* into the land of		
בֵּית	שַׁעַר	בּוֹא Hφ. אֶל אֶרֶץ (f.)
the nations which (Hebr. which it*) I-have-given to you to possess it*.		
גּוֹיִם (m.)	נָתַן	יָרַשׁ Tab. XVIII.
And I-will-give ¶ them*-up	before-you, and ye-shall-smite ¶ them.	
נָתַן	פָּנִים w. ל pref., & Aff.	נָכָה Hφ.

\* Affix.

† Fut. (—).

‡ The ך is Consonantal here.

§ Tense before Noun.

|| Note (A) on Tab. XIX.

¶ Past with ך.

The king: of Jericho sought the men whom\* Joshua sent. And  
 מֶלֶךְ יִרְיָחוֹ בָקַשׁ Pī. p. 46 (L.) שַׁלַּח יְהוֹשֻׁעַ  
 the woman† said, Pursue-ye (m.) quickly after-them that ye-may-overtake  
 אִשָּׁה רָדָף מִהֵר אַחֲרֵיהֶם Pī. Tab. XIX.  
 them\*. And she had-taken-them\*-up to the roof; and she-hid  
 expressed עלָה Hφ. § 71. ii. (a) גָּן טָמֵן §  
 them\*, and the mischief‡ did-not come-upon them\*. Ye (m.) have-  
 רעה מצא expressed  
 preserved-my\*-life. Flames of fire have-devoured them (m.)\*.  
 חיה Hφ. אֵשׁ אָבַל לָהֶֿבֶה (f.)

## EXERCISE L.

Draw-Thou me\*, after-Thee we-will-run. The king: hath-  
 מִשָּׁךְ § אַחֲרַיִךְ רוּץ (w. ה at the end.) מֶלֶךְ  
 brought-me\*-into His chambers. Let-me\*-see thy (f.) countenance, let-me\*-  
 בוא Hφ. הִרְאֶה רָאָה pl. of מִרְאָה  
 hear thy (f.) voice. I-have-taken-hold-upon Him\*, and I-will-not let-  
 שָׁמַע Hφ. אָחִז  
 Him\*-go.  
 רָפָה Hφ.  
 The watchmen found† me\*...; they-smote me\* they-wounded  
 Partic. (1) K. of שָׁמַר מָצָא נָכָה Hφ. פָּצַע  
 me\*.... Whither turned thy (f.) Love? for we-will-seek Him\* with thee.  
 אָנָּה פָּנָה דוּר (m.) וּ בָקַשׁ Pī. עַם  
 Daughters† saw her\*, and they (m.) called-her\*-happy. Many  
 בָּת Tab. XIII. רָאָה אִשָּׁר Pī.  
 waters shall-not be-able to-quench Love||, and floods shall-not  
 מֵיִם יָכֹל Hōph. כָּבַה Pī. אֶהְבֶּה (f.) נִהְרֹת (m.)  
 overwhelm it\*. Lo! THE-LORD thy God: hath-loved thee\*(m.)\*:  
 שָׁטָה § הִגֵּה אֱלֹהִים אָהַב (the = form.)  
 be-strong, yea (ו) be-strong.  
 חֲזָק (= form.)

\* Affix. † Past with ו prefixed. ‡ Tense before Noun.

§ Fut. (—). || With the 'Def. Art.' and אֵת.

## APPENDIX.





## APPENDIX.

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### I. SIGNIFICATIONS OF THE VOICE-FORMS.

We may give here a few instances of what was mentioned briefly at the foot of page 70, *viz* that other English ‘forms of rendering’—more or less different from the main significations of the Voices in general—are sometimes required. Thus,

(a) In Gen. i. 4, the HIPH-ÎL וַיִּבְרָל (Fut. 3 s. m.) may fairly be rendered “*and He divided*” (or by some such expression, as “*and He made separation*”). The expression “*and He caused to SEPARATE*” is not English, and English expressions must of course be used in an English rendering.

(β) So, in Gen. i. 11 תְּרִשָּׂא הָאָרֶץ רֶשֶׁא is fairly rendered “*let the earth bring-forth grass.*” The Hebrew expression תְּרִשָּׂא רֶשֶׁא, in which the Verb is from the same Root רֶשֶׂא as the Noun, cannot be rendered *exactly* in English. Similarly in the case of מְזַרְעֵ נֶרֶע in the same verse, some such expression as “*producing seed*” or “*yielding seed*” must be given.

(γ) In the case of some Roots, as observed at the foot of page 70, *altogether different* English Verbs are required for their several Voices.

(δ) We must be content, at present, to refer the Student to his Lexicon for the renderings of the several Voices of various Roots.

(ε) Also the Lexicon must be referred to as a means of finding what Voices of particular Roots are used. For

N.B. (i) Verbs are not necessarily used in all the Voices; but,  
on the contrary,

(ii) most Verbs are used in certain Voices only, and not  
in others.

## (II). CERTAIN TENSE-FORMS, AND APOCOPATED FORMS.

(1) As said in § 162 (e), it is the *Rule* to have, in the Future *Kal*, the  $\text{—}$  (rather than the  $\text{ו}$ ) form, i.e.  $\text{יִפְקֹד}$  rather than  $\text{יִפְקֹד}$ , in the following three cases:

(a) with  $\text{ו}$  Convers., thus  $\text{וַיִּפְקֹד}$  and he visited,

(β) with  $\text{אַל}$  Deprecative, thus  $\text{אַל יִפְקֹד}$  let him not visit,

(γ) in a positive wish, thus  $\text{יִפְקֹד}$  let him visit.

(2) So also it is the *Rule* to have in *Hiph-il* the  $\text{—}$  (rather than the  $\text{ו}$ ) form, i.e.  $\text{יִפְקֹד}$  rather than  $\text{יִפְקִיד}$ , in the same three cases, thus

(a) with  $\text{ו}$  Convers.,  $\text{וַיִּפְקֹד}$  and he caused to visit,

(β) with  $\text{אַל}$  Deprecative,  $\text{אַל יִפְקֹד}$  let him not cause to visit,

(γ) in a positive wish,  $\text{יִפְקֹד}$  let him cause to visit.

(3) The same holds for other than 'Full' Verbs; and, further,

(4) Verbs  $\text{לֵה}$  generally\* have the 'Apocopated' forms in these same three cases, thus:

(a) with  $\text{ו}$  Conversive,  $\text{—וַיִּגַּל}$  from  $\text{יִגַּלֶּה}$  (*Kal*),—  
 $\text{וַיִּגַּל}$  from  $\text{יִגַּלֶּה}$  (*Pr.*),— $\text{וַיִּגַּל}$  from  $\text{יִגַּלֶּה}$  (*Hφ.*), etc.;  
 and so  $\text{וַיְהִי}$  from  $\text{יְהִיֶּה}$ ,— $\text{וַיַּעַשׂ}$  from  $\text{יַעַשְׂהוּ}$ , etc.;  
 and so in other Persons, as  $\text{וַתֵּהִי}$  from  $\text{יְהִיֶּה}$ ,  
 $\text{וַתַּעַשׂ}$  from  $\text{יַעַשְׂהוּ}$ , etc.;

(β) with  $\text{אַל}$  Deprecative,  $\text{אַל תִּגַּל}$  from  $\text{תִּגַּלֶּה}$  (*Pr.*),  
 $\text{אַל תִּפְּנֶה}$  from  $\text{תִּפְּנֶה}$  (*Kal*),— $\text{אַל יְהִי}$  and  $\text{אַל תֵּהִי}$  from  
 $\text{יְהִיֶּה}$  and  $\text{תֵּהִיֶּה}$ , etc.;

(γ) in a positive wish,  $\text{—יִגַּל}$  let it m. go captive, from  $\text{יִגַּלֶּה}$ ,—  
 $\text{יְהִי}$  let it m. be (or let there be), from  $\text{יְהִיֶּה}$ , etc.

[Further remarks on Verb-forms had better be reserved for a subsequent Section of this Appendix. Now we may not delay any longer to give the following]

\* Not always, see the Note (§) on p. 171.

## (III). ANALYSIS OF SOME VERB-FORMS.

When the Student first attempts to read the Hebrew Bible, he is likely to find his progress somewhat slow and perhaps wearisome by reason of his inability to analyze at once the Verb-forms with which in such great variety he will meet at every step. It is therefore advisable to offer him some little help, at first, to enable him to recognize more easily the various forms, and to familiarize him (by references) with the several Tables and Sections in which such forms are classified and spoken of. To some extent the Exercises will have already familiarized him with these, class by class. A very little help now will enable him to combine them all. The following ANALYSIS of the Verbs found in the first three, and the twelfth, chapters of the Book of Genesis, will doubtless be amply sufficient for him. With the Prefixes and Affixes to Nouns, etc., he will be sufficiently familiarized already by the Exercises; he will need no help for these now,—with the exception of a word or two, here and there, perhaps. It may however be well to give now the following Rules:—

RULE I. When the Conjunctive ׀ stands between words, or groups of words, which form a COUPLE,—if the second word of the COUPLE, or the first word of the second group, is either

(1) MONOSYLLABIC, or

(2) DISSYLLABIC WITH THE ACCENT ON THE PENULTIMA,

the ׀ generally takes ׀,

[N.B. unless the first letter has ׀, in the word to which the ׀ is prefixed];—thus,

(i) in Gen. viii. 22 we have

זֶרַע וְקָצִיר וְקָר וְחָם וְקִיץ וְחָרָף יוֹם וְלַיְלָה \* וְכו' *seed-time and harvest, and cold and heat, and summer and winter, and day and night, etc.*

Here the Nouns are arranged in COUPLES, two and two. And

(a) זֶרַע וְקָצִיר *seed-time and harvest*, the first Couple, has for its second word the Dissyllabic קָצִיר which is accented on the *last* syllable (not on the Penultima) in accordance with Pt. I, § 55 (8, ii) and (9, a). Hence this word does not fall under Rule I above.—For the Accents <sup>ֿ</sup> *T'lishá* and <sup>ֿ</sup> *Pázér*, see Pt. I, § 66 (15 & 13). As said in Note (§) there, the Accent <sup>ֿ</sup> stands “always over the first consonant of its word.” It affects the *last syllable* here.

(β) קָר וְחָם *cold and heat*, the second Couple, has for its second word the Monosyllabic חָם; before which the ׀ takes ׀ in accordance with Rule I above.—For the Accents <sup>ֿ</sup> *Gérésh* and <sup>ֿ</sup> *Kadma*, see Pt. I, §§ 66 (16) & 67 (3).

(γ) קִיץ וְחָרָף *summer and winter*, the third Couple, has for its second word the Dissyllabic חָרָף accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents <sup>ֿ</sup> *T'vir* and <sup>ֿ</sup> *Dargá*, see Pt. I, §§ 66 (11) and 67 (4).

(δ) So also יוֹם וְלַיְלָה *day and night*, the fourth Couple, has for its second word the Dissyllabic לַיְלָה accented on the Penultima; before which the ׀ takes ׀ as above.—For the Accents <sup>ֿ</sup> *Tiphk'há* and <sup>ֿ</sup> *Mé-r'khá*, see Pt. I, §§ 66 (6) and 67 (6).

But (ii) it is not necessary that the Couple should consist of *two words* only. We have, for instance, in Gen. iii. 22

\* This וְכו' signifies “etc.” It stands for וְכָלָם *and the whole of it*.

וְחַי לְעֶלְמִים: and eat and live for ever. Here the COUPLE consists of two parts (1) וְאָכַל and eat, and (2) וְחַי לְעֶלְמִים and live for ever; and the first-word of this second part has ֿ to the ׀ prefixed to the accented Monosyllable חַי.—For the Accents (:ֿ) *Sillūk Soph-pásūk*, ֿ *Mê-r'khá*, and ֿ *Tiphkḥá*, see Pt. I, §§ 66 (1), 67 (6), and 66 (6).

This great Rule is not indeed *always* attended to; but it is so much attended to in the Bible, especially in the case of two words so 'coupled' together, that it is best to observe the Rule in Composition—in this case of a COUPLE OF TWO WORDS.

This Rule was stated in a very concise form in Obs. XII on p. 139. There the Rule itself, with even the few examples given above, would have been out of place.—In a Couple consisting of *two words*, the second word will mostly have a Disjunctive Accent by reason of the Stop (greater or less) made at the end of the 'Couple.' It was necessary, as seen in (ii), not to limit the occurrence to the case of the Accent being Disjunctive.

[This Rule will be found more fully stated and illustrated in Pt. II, § 94.]

RULE II. The prefixes בְּכֹל also sometimes take ֿ before an Accented Vowel, as seen in Pt. II, § 95; thus we have לְמִים instead of לְמִים at the end of Gen. i. 6; and so לְמַת at the end of Deut. xiv. 1; etc.



## ANALYSIS OF VERBS IN GEN. i-iii.

Gen. i. 1. **בָּרָא**\* *He created.* KAL Past 3 s. m. from **בָּרָא**.  
Tab. XXII.

v. 2. **הָיָה**† *it f. was (or existed in a state of).* KAL  
Past 3 s. f. from **הָיָה**. Tab. XXIII.

**מְרַחֶפֶת** [was]‡ *moving (al. brooding).* Cp. Deut.  
xxxii. 11. Pī-êL Partic. Sing. f. from **רָחַף**.  
For the Partic. forms see App<sup>x</sup> B to Tab.  
XIV, and for the — retained before ה see  
Tab. XVI(2) [β, iii.—page xx.].

v. 3. **וַיֹּאמֶר**§ *and He said.* KAL Fut. 3 s. m. with ו Con-  
versive, from **אָמַר**. Tab. XVII (2, δ).

**יְהִי** *let there be.* KAL Fut. 3 s. m. apocopated for  
**יְהִיָּה**, from **הָיָה**. Tab. XXIII (Note 3),  
also page 170 (ε, 4).

**וַיְהִי**§ *and there was.* KAL Fut. 3 s. m. apocopated  
with ו Conversive, from **הָיָה** (see the pre-  
ceding word **יְהִי**). Cp. p. 222 (4).

v. 4. **וַיִּרָא**§ *and He saw.* KAL Fut. 3 s. m. apocopated,  
from **רָאָה**. Tab. XXIII, also page 171 (η).

**וַיַּבְדֵּל** *and He divided (or made separation).* HIPH-îL  
Fut. 3 s. m. with ו Conversive, from **בָּדַל**.  
Tab. XIV. [For the — see § 162 (e, ii)  
p. 105, and p. 222 (2).]

\* The Tense here precedes its subject. Cp. § 162 (d, i), p. 105. This need not be mentioned after this page.

† The Tense here follows its Subject. This marks EMPHASIS on the Subject, as stated in § 162 (d, ii). The Emphasis here might perhaps be brought out in English somewhat thus: “*Now [as for] the earth, it was a confused and formless mass.... And God said, etc.*”

‡ The ‘logical Copula’ *was* is to be supplied in the English. Cp. § 124. This need not be mentioned again.

§ See § 161 (2),—page 104.

v. 5. וַיִּקְרָא\* *and He called.* KAL Fut. 3 s. m. with וְ Conversive, from קרא. Tab. XXII.

קרא *He called.* KAL Past 3 s. m. from קרא. Tab. XXII.

וַיְהִי\*. See the third Verb in v. 3.

[Note. The literal rendering of the last six words in v. 5 is, as the Student will see at once, "And there was evening, and there was morning,—one day." This literal rendering seems plain and clear enough. It tells that, after that great moment, when

"God said 'LET THERE BE LIGHT,—AND THERE WAS LIGHT,'" time went on; and, in due course of time, the light of the day-time declined towards departure, "and there was evening." And time went on still continually; and, in due course of time, day dawned—"and there was morning." And so there was "ONE DAY": viz. from the first breaking forth of the light "offspring of heaven firstborn," to the time when there was light again—at the breaking forth of the light of the morning.

Obs. Some give "the first day" for יוֹם אֶחָד. For this see 'Note' at the end of v. 31.]

v. 6. וַיֹּאמֶר\*. See the first Verb in v. 3.

וַיְהִי. See the second Verb in v. 3.

וַיְהִי *and let it be.* KAL Fut. 3 s. m. (וַיְהִי) with וְ Conjunctive prefixed [§ 3 (b)], from היה. Tab. XXIII.—See also v. 3.

מַבְדִּיל *one m. dividing (or making separation).* HIPH-ÎL Partic. Sing. m. from בָּדַל. Tab. XIV.

v. 7. וַיַּעַשׂ *and He made.* KAL Fut. 3 s. m. with וְ Conversive, from עָשָׂה. See p. 171 (ζ), and Supp<sup>t</sup> to Tab. XXIII.

v. 7 (contin.) וַיְבַרֵּךְ. See the second Verb in v. 4.

וַיְהִי. See the third Verb in v. 3.

v. 8. וַיִּקְרָא. See the first Verb in v. 5.

וַיְהִי. See the third Verb in v. 3.

v. 9. וַיֹּאמֶר. See the first Verb in v. 3.

יָקֻוּ let them be gathered together. NIPH-ĀL

Fut. 3 pl. m. from קוּה. Tab. XXIII.

וַתֵּרָא and let it f. be seen. NIPH-ĀL Fut. 3 s. f.

with וְ Conjunctive, from רָאה. Tab.

XXIII. The ׀ is instead of ׀ followed by *Dagesh*, as in § 182 (i).

וַיְהִי. See the third Verb in v. 3.

v. 10. וַיִּקְרָא. See the first Verb in v. 5.

קָרָא. See the second Verb in v. 5.

וַיִּרְא. See the first Verb in v. 5.

v. 11. וַיֹּאמֶר. See v. 3.

תִּרְשָׁא [רִשָּׁא] let it f. bring-forth [grass]. HIPH-ĀL

Fut. 3 s. f. from רִשָּׂא. § 162 (e, ii), p. 105; & p. 222 (2).

[Note. This use of a Verb and Noun together, from the same Root, is often found—especially where the repetition of the Root implies *abundance*, *multitude*, *greatness*, or emphasizes that which the Root expresses. Cp. פָּחַדוּ פָּחַד Ps. xiv. 5 *they were greatly afraid* (lit. *they feared a fear*), etc.; and so],

מִזְרִיעַ זֶרַע yielding seed. HIPH-ĀL Partic. Sing. m. from זֶרַע.

עֲשָׂה yielding (or producing, lit. making). KAL

Partic. Sing. m. from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

v. 12. וַתֵּצֵא *and it f. brought forth.* HIPH-ʾIL Fut. 3 s. *f.* with ו Conversive, from יָצָא. This Verb is both יָצָא like יָשַׁב in Tab. XVIII, and יָצָא like מָצָא in Tab. XXI. The — instead of י־ is in accordance with § 162 (e, ii), and p. 222 (2).

מִזְרִיעַ. See v. 11. עֲשֶׂה. See v. 11. וַיֵּרָא. See v. 4.

v. 13. וַיְהִי. See v. 3.

v. 14. וַיֹּאמֶר. See v. 3. יְהִי. See v. 3.

[Obs. (i). The Verb יְהִי is in the Singular, but מְאֹרִים *lights* in the Plural. This is often the case when the Verb comes first, especially when the Verb is used as here in a somewhat Impersonal manner. Cp. וַיְהִי כֹהֵנֵי בָמֹת 1 Kings xiii. 33 *that there-might-be priests of high-places.* So in Gen. x. 25 וַלְעֶבֶר יָלְדוּ שְׁנֵי בָנִים *and to Eber there-were-born two sons*, cp. Gen. xli. 50.

N.B. A Singular Verb may occur with a Plural Noun in certain other cases also, to be mentioned elsewhere.

Obs. (ii). The Plural of the Masculine Noun מְאֹר has the Feminine form. Cp. § 43.

Obs. (iii). The word מְאֹר signifies *a light*, i.e. *a light-giver* φωστήρ (LXX). In vv. 3-5 the word is אֹר (φῶς LXX).]

לְהַבְדִּיל *to divide (or make separation).* Hiph-ʾl Infin. with ל prefix, from בָּרַל.

וְהָיוּ *and they shall be (or let them be).* KAL Past 3 plu. with ו prefixed, from הָיָה. Tab. XXIII.

v. 15. וְהָיוּ. See v. 14.

לְהַאֲרִיךְ *to give light (lit. to cause light).* Hiph-ʾl Infin. with ל prefix, from אָרַךְ. Tab. XX.

וַיְהִי. See v. 3.

v. 16. וַיַּעַשׂ. See v. 7.

[לְמַמְשָׁלָתָּ is a Noun with ל for prefixed, “for the governance of.”]

v. 17. וַיֵּתֵן and *He set* (lit. *gave*). KAL Fut. 3 s. m. with ו Conversive, from נתן. Tab. XIX (B).

לְהַאֲרִי. See v. 15.

v. 18. וּלְמַשֵּׁל and *to rule*. KAL Infin. with ל prefix, from מַשֵּׁל. Tab. XIV.

וּלְהַבְרִיל. See v. 14. וַיֵּרָא. See v. 4.

v. 19. וַיְהִי. See v. 3.

v. 20. וַיֵּאמֶר. See v. 3.

יִשְׂרְצוּ [שָׂרֵץ נָח] *let them bring-forth-abundantly* [moving creature that hath life],—lit. *let them swarm-with* [a swarm of creatures that have life].—KAL Fut. 3 pl. m. from שָׂרֵץ. Tab. XIV.

יָעוּפָה [that] *may fly* (E.V.) Pī-êL Fut. 3 s. m. from עוֹף. Tab. XX.—Cp. § 31.

[Note. Many prefer to render thus:—“And let fowl fly.” The word “Fowl” should then be read with EMPHASIS, because it precedes its Verb.]

v. 21. וַיִּבְרָא and *He created*. KAL Fut. 3 s. m. with ו Conversive, from בָּרָא. Tab. XXII.

[Note. The Root בָּרָא has not occurred since v. 1, “In the beginning (or at first) GOD CREATED the heavens and the earth.” It occurs again now in v. 21, at the introduction of ‘animal life’; it does not occur again till v. 27, “And GOD CREATED אֶת הָאָדָם, etc.” which is subsequent to the “Let us MAKE (or We will MAKE) אָדָם, etc.” in v. 20. The making of man in the image of God is an act of Creation.]



v. 21 (contin.) הִרְמִשֶׁת *that moveth*. KAL Partic. Sing. *f.* (App<sup>x</sup> B to Tab. XIV) from רִמַּשׁ, with the ה of §§ 6 & 98.

וַיִּרְצוּ *brought forth abundantly (or swarmed with)*.

KAL Past 3 pl. from שָׂרַץ. Tab. XIV.

וַיִּרְא. See v. 4.

v. 22. וַיְבָרֶךְ *and He blessed*. Pī-êL Fut. 3 s. *m.* with 1 Convers., from בָּרַךְ. [App<sup>x</sup> to Tab. XVI (2)]. The ׀ is for the ׀, because the Accent is removed from the last syllable. Cp. Pt. I, § 55 (9, b).

לֵאמֹר *saying*. KAL Infin. with ל, from אָמַר. Tab. XVII [Note † (ii)].

פְּרוּ *be ye fruitful*. KAL Imper. 2 pl. *m.* from פָּרָה. Tab. XXIII.

וַיִּרְבוּ *and multiply*. KAL Imper. 2 pl. *m.* with 1 pref., from רָבָה. Tab. XXIII.

וּמָלֵאוּ *and fill*. KAL Imper. 2 pl. *m.* with 1 pref., from מָלָא belonging to Tab. XXII (but the same here as in Tab. XIV).

יִרְבּוּ *let it multiply*. KAL Fut. 3 s. *m.* apocop. from רָבָה. Tab. XXIII.

v. 23. וַיְהִי. See v. 3.

v. 24. וַיֵּאמֶר. See v. 3.

תּוֹצֵא *let it (f.) bring forth*. HIPH-êL Fut. 3 s. *f.* from יָצָא which is a Verb both לֵא and לָא. Cp. וַתּוֹצֵא in v. 12.

[The word הִיתָּו is for הִיתָּ which is the Constr. form of הָיָה,

as in חֵית הָאָרֶץ in the next verse (25). Some speak of the form חֵיתוֹ as an *Archaic* form. Discussion of this matter must be deferred at present. We may just mention (1) the similar מַעֲיִנוֹ מִים in Ps. cxiv. 8 for מַעֲיִן מ', and בָּנוּ בְּעֵר Nu. xxiv. 3 & 15 (in which last, however, some have thought that the *Rt-letter* ה comes out in the ו); and (2) likewise the additional '— which is attached sometimes to a word (this ' is termed by some 'Compaginis') as in מֶלֶכִּי צֶדֶק *Melchizedech* Gen. xiv. 18,— instead of מֶלֶךְ צֶדֶק *king of righteousness*;—and so בְּנֵי אֶתְנֹו *the colt* (lit. *son*) of *his ass* Gen. xlix. 11, instead of בְּן אֶתְנֹו, etc.]

v. 24 (contin.) וַיְהִי. See v. 3.

v. 25. וַיַּעַשׂ. See v. 7. וַיֵּרָא. See v. 4.

v. 26. וַיֵּאמֶר. See v. 3.

נַעֲשֶׂה *let us make* (or *We will make*). KAL Fut.

1 pl. from עָשָׂה. See p. 171 (ζ), and Supp<sup>t</sup> to Tab. XXIII.

וַיִּרְדּוּ *and let them have dominion* (or *and they shall have dominion*). KAL Fut. 3 pl. *m.* with ו  
Conjunctive, from רָדָה. Tab. XXIII.

[Note. The word בְּרִגְתַּי consists of בְּרִגְתַּי *the fish of* (Construct form of בְּרִגְתַּי *fish* collectively) and the prefix בְּ *over*. Since there may never be two Moving Shvas together, the ׀ of the ב has to become a 'Slight-Vowel.' Pt. I, § 56. Cp. § 4 (c) of the Exercise-book.—The Dag. L. is removed from the ב here in accordance with Pt. I, § 48.]

הֲרֹמֵשׂ *that creepeth* (E.V.) [Cp. הֲרֹמֵשׂ in v. 21.]

KAL Partic. Sing. *m.* from רָמַשׂ, with the ה of §§ 6 & 98.

v. 27. וַיִּבְרָא. See v. 21. בָּרָא. See v. 1.

v. 28. וַיִּבְרָךְ. See v. 22. וַיֹּאמֶר. See v. 2.

פָּרוּ וּרְבוּ וּמְלֵאוּ. See v. 22.

וַיִּכְבֹּשׁ *and subdue it*. KAL Imper. 2 pl. *m.* with prefix ו and Aff. ה *it (f.)*, from כָּבַשׁ. Tab. XXVII.

וַיִּרְדּוּ *and have dominion*. KAL Imper. 2 pl. *m.* with ו pref., from רָדָה. Tab. XXIII.

הָרַמְשָׁת. See v. 21.

v. 29. וַיֹּאמֶר. See v. 3.

נָתַתִּי *I have given*. KAL Past 1 s. from נָתַן. Tab. XIX (B).

זָרַע [זָרַע] *bearing (lit. seeding) [seed]*. KAL Partic. *s. m.* from זָרַע. Tab. XIV.

[Note. זָרַע (a little later in this verse) is merely the Pause-form of זָרַע. Cp. Tab. X, Note (\*).]

יְהִיָּה *it shall be*. KAL Past 3 s. *m.* from הָיָה. Tab. XXIII.

[Note. לֶאֱכֹל *for food* is best taken to be a Noun of the same form as הַכְּמָה *wisdom*, with ל. (The ף in the first syllable is *ø*). Some however take לֶאֱכֹל to be the 'KAL Infin. of אָכַל with ה added' as in § 137 (4, iii) [p. 80]; its meaning then would be 'to eat.']

v. 30. רֹמֵשׁ [כָּל *every*] *creeping [thing]*. KAL Partic. Sing. *m.*, from רָמַשׁ. Tab. XIV. Cp. v. 26.

[Note (i). אֶת כָּל יֵרֶק עֵשֶׂב *all green herb (lit. all greenness-of herb)*. Cp. § 88.

(ii). The 'I have given' of v. 29 is carried on in thought to 'govern' also the words in (i).]

לֶאֱכֹל. See v. 29. וַיְהִי. See v. 2.

v. 31. וַיַּרְא. See v. 4.

עָשָׂה *He made.* KAL Past 3 s. m. from עָשָׂה. Tab. XXIII.

וַיְהִי. See v. 3.

[Note. הַיּוֹם הַשִּׁשִּׁי lit. *a day [which was] the sixth.*

Obs. (a) The 'Def. Art.' הַ has not appeared thus in the case of the preceding "days." The Numerals in connection with יוֹם *day* in vv. 5, 8, 13, 19, and 23, are respectively "*one*," "*second*" (or "*a second*"), "*third*" (or "*a third*"), "*fourth*" (or "*a fourth*"), "*fifth*" (or "*a fifth*"). Whereas in v. 31 we have "*day THE sixth*," literally.

(β) Many suppose that יוֹם אֶחָד in v. 5 may be rendered, and is to be rendered, "*the first day*,"—although the Numeral is not the word for "*first*" (viz. רִאשׁוֹן) but the word for "*one*" (viz. אֶחָד). They suppose that the word may so be rendered because the expression מֶלֶךְ אֶחָד *one king* in Is. xxiii. 15 has been rendered by some "*the first king*." But this last rendering is, to say the least, not certainly admissible. Consequently we are not thereby convinced that the preceding supposition is correct. A little more support for that supposition may be claimed from the phrase בְּאַחַד לַחֹדֶשׁ which occurs several times (as Gen. viii. 5 & 13, etc.), and which stands short for בְּיוֹם אֶחָד לַחֹדֶשׁ *in day ONE to the month*, literally (Ezra x. 16 & 17, etc.). But we must bear in mind that it is usual to employ the CARDINAL Numbers with the *day* of the month, and ORDINALS for the number of the month itself, as in Gen. viii. 13 בְּרִאשׁוֹן בְּאַחַד לַחֹדֶשׁ *in the first [month] in [day] ONE to the month*. So we have the Ordinal בְּעֶשְׂרִי *in the tenth [month]* Gen. viii. 5; but the Cardinal בְּעָשׂוֹר *in [day] TEN* (not בְּעֶשְׂרִי *in the TENTH*) in Lev. xvi. 29 בַּחֹדֶשׁ הַשְּׁבִיעִי

בַּעֲשׂוֹר לַחֹדֶשׁ in the seventh month in the [day] TEN to the month, etc. Such a use of the Cardinal Numbers is not quite the same as this of “one,” and then “a second,” “a third,” “a fourth,” “a fifth,” and “THE sixth,” in Gen. i.

Nor is this quite the same even as the “year-of\* ONE” (*lit.*), in Dan. i. 21 (& ix. 1, 2, etc.), which last is in accordance with the “year-of THREE” in Dan. i. 1, and “the year-of FOUR” in 1 K. xxii. 41, and so the “year-of TWO” in 1 K. xv. 25, etc. Nor is it the same even as the “year-of THE FOURTH (הָרְבִיעִית)” Jer. li. 59, the “year-of THE SEVENTH (הַשְּׁבִיעִית)” Ezra vii. 8, and the “year-of THE NINTH (הַתְּשִׁיעִית)” 2 K. xxv. 1.†

It has indeed been said that “the first” is properly represented by “one,” and then “second,” “third,” etc., follow as bearing reference to the first mentioned,—and some have thought that “first” could not be said when as yet there was no other.

Perhaps it may be well to have just mentioned here that the word actually employed in Gen. i. 1 is NOT the ordinary word for “first” (*viz.* ראשון).

It may, however, be thought to be beyond the limits of our proper business here to mention thus the few facts stated above. And we ought perhaps to add that the amount of ‘authority’ which may be claimed, from the opinions of ‘learned’ men, for rendering the words יוֹם אֶחָד (Gen. i. 2) “the first day” is

\* Perhaps we may be allowed the use of this expression here, for a moment, although it is not an English expression. We give “year-of” as an equivalent of the Hebrew word שָׁנָה, in order to call the Reader’s attention to the fact of this word being in the Construct form.

† The ‘English’ for these would be “the first, third, fourth, etc., year.”



simply overwhelming. But, nevertheless, these facts remain:—

- (i) the words **יֹם אֶחָד** strictly signify “ONE DAY,”
- (ii) the ordinary Hebrew for “the first day” is a very different expression.]

Gen. ii. 1. **וַיֵּכְלוּ** *and they were finished*. Pŭ-ĀL Fut. 3 pl. m., with ׀ Conversive, from **כָּלָה**. Tab. XXIII.

v. 2. **וַיֵּכֶל** *and He ended* [or HAD ended, or finished, § 157 (a) & (e)]. Pĭ-ĒL Fut. 3 s. m. apocopated, with ׀ Conversive, from **כָּלָה** [like **יָגֵל** in Tab. XXIII].

**עָשָׂה** *He had made*. KAL Past 3 s. m. from **עָשָׂה**. Tab. XXIII.

**וַיִּשְׁבֹּת** *and He rested* (or stopped, ‘ceased’). KAL Fut. 3 s. m. with ׀ Conversive, from **שָׁבַת**. Tab. XIV.

[Note. It need scarcely be said that the word ‘Sabbath (**שַׁבָּת**)’ is from this Root.—But the word is used also in the Bible for other than ‘Sabbath’-cessation, sometimes.]

v. 3. **וַיְבָרֶךְ**. See ch. i. 22.

**וַיְקַדֵּשׁ** *and He sanctified* (or hallowed). Pĭ-ĒL Fut. 3 s. m. with ׀ Conversive, from **קָדַשׁ**. Tab. XIV.

**שָׁבַת** *He had rested* (or ceased). KAL Past 3 s. m. See v. 2.

**בָּרָא** *He created*. See ch. i. 1.

**לַעֲשׂוֹת** *to make*. KAL Infin. with ל pref. See Supp<sup>t</sup> to Tab. XXIII, and § 169 (a).

[Note. The literal rendering of these last two words is given here. There is some rather needless controversy about the sense of them. We may not enter into that here. The literal

rendering seems to bear a sufficiently clear and simple sense. Another rendering is however possible,—as will be seen a little further on in this Appendix (vi. 2,  $\mu$ ).]

v. 4. [Note. A slightly different arrangement in the printing of the Analysis may perhaps be admitted now, as a means of marking more distinctly what many suppose to be the commencement of a new sub-division of the Book.—It will be seen that the NAME of The Almighty (for which the E.V. gives generally “the LORD,” cp. Pt. I, § 79<sup>(2)</sup>) occurs for the first time in this verse. And it is followed immediately by אֱלֹהִים, throughout this chapt. ii. and in *vv.* 1, 8–24, of chapt. iii. Some Moderns have made what is really a serious mistake in imagining both these alike to be merely Appellative Nouns. The word אֱלֹהִים may be so termed. But the other is the NAME—the ‘Proper-NAME,’ if the expression may be used.—Here, however, we may but just state what has been said above, and add a caution to the Reader against adopting too hastily certain plausible theories. The thoughtful and unbiassed Student, who can afford to think for himself and to delay his adhesion to other people’s theories until he has sufficient education in the subject to be able to form a fair opinion about it, will find too many instances of modern theories resting on a fundamental misconception, which are nevertheless accepted by some as ‘latest results of Biblical Criticism.’ We would urge the Student to labour for a knowledge of the facts and usages of the language, and we say to him boldly:—“Work your work honestly and carefully and thoughtfully, and resolve to know for yourself the truth of the matter, so far as in you lies, by THOROUGH Work.”]

v. 4 (contin.) בְּהִבְרָאם *when they were created* (lit. *on their being created*). NIPH-ĀL Infin. with ב pref. and Pron.-Aff. ׁם—*their* (m.), from ברא.—Tab. XV.

עֲשׂוֹת [the] *making of*. KAL Infin. Constr. from עֲשֶׂה. Tab. XXIII and Pt. I, § 24.—This word is here ‘in Construction with’ the NAME יי (which is followed by the epithet אֱלֹהִים), and the ‘Object’ of it is אֶרֶץ וְשָׁמַיִם.

v. 5. יְהִיָּה [טָרָם *before*] *it was*. KAL Fut. 3 s. m. from היה. Tab. XXIII.

יִצְמַח [טָרָם *before*] *it grew*. KAL Fut. 3 s. m. from צָמַח (like יִלְבֹּשׁ Tab. XIV),—in Pause, § 165 (I, β).

[Note. When the word טָרָם has a Tense after it, this Tense is generally the Future in Hebrew; probably because the time of the event referred to in the Tense is later than (and therefore yet *future* with regard to) the time to which attention is directed by the word טָרָם *before*, or *before-that*. But in English, events are regarded as Past or Future from the point of view of the writer or speaker rather than from consideration of relative order. Hence we have sometimes a FUTURE Tense in Hebrew even where some form of PAST is generally given in English, as in the case of the two Verbs above (and so in יַעֲלֶה v. 6), which may best be read on in connection with v. 5 thus, “and [before that] a mist went up etc.” So in Gen. xix. 4 בָּנֵי שֹׁכְנֵי טָרָם *before they lay down*, and Josh. ii. 8, etc.

N.B. (i) A Hebrew Future after טָרָם may of course be also rendered sometimes, in other places, by a Future in English, as in Is. lxv. 24 יִקְרָאוּ טָרָם *before they shall call*; and

(ii) A Past occurs a few times after טָרָם;—it may be rendered

by the Pluperfect form 'had' (as well as, sometimes, by an ordinary Past); thus, Gen. xxiv. 15 **טָרַם בְּלֶה** *before-that he had finished*,\*—for which the man in his own account says, v. 45, "as-for-me [it was] before *I finished* (**אֶכְלֶה**)†, that behold, etc."—See also 1 S. iii. 7 **טָרַם יָרַע** [it was] *before-that he had known*, followed by "and *before-that it-was-revealed or manifested* (Fut.)‡." And so also with **בְּטָרַם**, as in Ps. xc. 2 "before-that mountains *had-been-brought-forth* (**יָלְדוּ**) Pŭ-ĀL Past 3 pl., in Pause),—Prov. viii. 25 "before-that mountains *had-been-founded* (**הִטְבְּעוּ**) HOPH-ĀL Past 3 pl., in Pause).

(iii) In some instances the Future with **טָרַם** may (perhaps) be rendered in English by means of the Auxiliary "could"; thus, Gen. ii. 5 "before it-could-be" and "before it-could-grow,"—and so in Gen. xxiv. 45 "before I-could-finish," etc. But in some instances a *direct Past* form of rendering seems to be the most natural in English.

(iv) Gesenius' treatment of the word **טָרַם** is unsatisfactory.]

v. 5 (contin.) **הִמְטִיר** *He had caused rain*. HIPH-ĪL Past 3 s. m., from **מָטַר**. Tab. XIV.

**לְעֹבֵד** *to till*. KAL Infin. with ל pref., from **עָבַד**. Tab. XVI (1).

v. 6. **יַעֲלֶה** *it went up*. KAL Fut. 3 s. m. from **עָלָה**, p. 171 (ξ).

[Note. This verse seems to be best taken in connection with

\* The Narrative treats his "finishing to speak" as a Past event.

† He marks his "finishing" as subsequent to the act of her coming out.

‡ The "Revelation of the Word of The LORD to him" is marked as subsequent to the child's having-knowledge-of The LORD. That Revelation implying an advance in knowledge,—the first 'knowing' is expressed in the Past form, and the 'being revealed' in the Future.



v. 5,—as remarked above. So the emphatic position of the word **אֵר** *mist*, before its Verb, is allowed for in the rendering.]

v. 6 (contin.) **וַיִּשְׁקֶה** *and watered*. HIPH-ÎL Past 3 s. m. with ו pref., from **שָׁקַה**. Tab. XXIII.—See the Note on v. 5 above.

v. 7. **וַיִּצַּר** *and He formed*. KAL Fut. 3 s. m. with ו Convers., from **יָצַר**. See § 197 (δ).

**וַיִּפַּח** *and He breathed*. KAL Fut. 3 s. m. with ו Conversive, from **נָפַח**. Tab. XIX.

**וַיְהִי**. See ch. i. 3.

[Note. The Verb **הָיָה** with **ל** after it, as here, is often used for *to become*.]

v. 8. **וַיִּטַּע** *and He planted*. KAL Fut. 3 s. m. with ו Convers., from **נָטַע**. Tab. XIX.

**וַיִּשֶׂם** *and He put*. KAL Fut. 3 s. m. with ו Conversive, from **שָׂם**. See §§ 225 (iii) and 232 (iii).

[Note. Some consider such words to be forms of the *Hiph-îl* Future from the corresponding **עוּ** Root,—**שׂוּם** here.—Perhaps the Student's safest plan will be to give, when asked, both of these two: thus, KAL Fut. from **שָׂם**, or HIPH. Fut. from **שׂוּם**. We prefer the former.]

**יָצַר** *He had formed*. KAL Past 3 s. m. from **יָצַר**, in Pause. § 165 (β).

v. 9. **וַיִּצְמַח** *and He caused to grow*. HIPH-ÎL Fut. 3 s. m. with ו Conversive, from **צָמַח**. [Tab. XVI (3) (B, β),—p. xxii.]

**נָחַם** *pleasant* (E.V.). NIPH-ĀL Partic. s. m. from **חָמַד** (*to covet*),—like **נָעַלְם** in § 169 (β, iii).

**הָרַעַת** *the knowing*. KAL Infin. **רָעַת** (Tab. XVIII, Note 1) with 'Def. Art.' **ה** prefixed, from **יָדַע**.—This strictly Infin.



form is often used for the Noun "*knowledge*." Here it governs the Object **טוב ורע**.

v. 10. **יֵצֵא** [was] *going out*. KAL Partic. s. m. from **יָצָא** (like **פָּקַד** in Tab. XIV).

**לְהִשְׁקוֹת** *to water*. HIPH-ÎL Infin. with **ל** pref., from **שָׁקָה**. Tab. XXIII.

**יִפָּרֵד** *it was parted*. NIPH-ÂL Fut. 3 s. m. from **פָּרַד**. Tab. XIV.

[Note. The Future Tense here marks that the "being parted" was *subsequent* to the "going out." Cp. § 152 (I). So also in the case of the next word.]

**וְהָיָה לִּי** *and it became*. KAL Past 3 s. m. with **ו** pref., from **הָיָה**. Tab. XXIII. Cp. the Note at the end of v. 7.

v. 11. **הַפָּלֵב** *that which compasseth* (lit. *the one-compassing*). KAL Partic. s. m. (like **פָּקַד** in Tab. XIV) with **ה** prefixed as in § 98, from **סָבַב**.

v. 13. **הַפּוֹלֵב**. The same as **הַפָּלֵב** in v. 11.

v. 14. **הַהֹלֵךְ** *it-which goeth* (lit. *the one-going*). KAL Partic. s. m. (like **פָּקַד** in Tab. XIV) with **ה** prefixed, as in § 98.

v. 15. **וַיִּקַּח** *and He took*. KAL Fut. 3 s. m. with **ו** Conversive, from **לָקַח**. Tab. XIX (A).

**וַיִּנְהֹג** *and He put him* (with 'Defective' Long-Khērik, Pt. I, § 12). This word consists of **יִנְהֵ** HIPH-ÎL Fut. 3 s. m. with **ו** Conversive and the Objective Affix **הוּ** = *him*.

[Note. There is a difference of opinion as regards the Root of this word, as said in § 213 and Note (†) there. If the Root is **ינח**, the **י** is dropped as in § 212; and so we have forms from this Root like those in Tab. XIX. But Moderns generally take

the Root to be נוה and suppose the ך of יְנִיחַ is resolved into — followed by Dagesh so as to give יְנִיחַ, and similarly in other forms—thus הִנִּיחַ Infin. (for הִנִּיחַ), הִנִּיחַ Past 3 s. m. (for הִנִּיחַ), הִנֵּחַ=הִנִּחַ Imper. 2 s. m. (for הִנֵּחַ=הִנִּחַ). This may be. But so may the other, which the Student will we think find reason hereafter for preferring. And we think also that he will easily see that the objections which some urge have not much weight.]

v. 15 (contin.) לְעִבְדָּהּ to dress it (or till it, as in v. 5). KAL Infin. with ל prefix and Objective Affix הָ it f., from עָבַד. Tab. XXIV (p. xxxv).

וּלְשָׁמְרָהּ and to keep it. The same as the preceding word in form, with ו prefix, from שָׁמַר.

v. 16. [עַל] וַיִּצַּו and He commanded (or laid-a-charge upon). Pī-ÊL Fut. 3 s. m. apocopated, with ו Conversive, from צִוָּה (like יִגַּל in Tab. XXIII).

לְאָמַר. See ch. i. 22.

אָכַל to eat. KAL Infin. Absolute from אָכַל, as in Tab. XIV.

תֹּאכַל thou mayest eat. KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, γ).

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“thou mayest freely eat,” as in E.V.—See § 137 (1, Obs. β).]

v. 17. הִרְעֵת. See v. 9.

לֹא תֹאכַל [לֹא] thou shalt [not] eat. The Dag. L. is removed from ת here,—(see Pt. I, § 48). KAL Fut. 2 s. m. from אָכַל. Tab. XVII (2, α).

אֹכְלָהּ thy eating. KAL Infin. with Pron. Aff. הָ thy m. from אָכַל. Tab. XV, Note (\*).

v. 17 (contin.) מוֹת *to die*. KAL Infin. Absolute from מוֹת. Tab. XX.

תָּמוּת *thou shalt die*. KAL Fut. 2 s. m. from מוֹת. Tab. XX.

[Note. The Infin. Abs. is here used before the Tense to give emphasis,—“*thou shalt (or WILT) surely die,*” or “*terribly die.*” See § 137 (1, Obs. β).]

v. 18. וַיֹּאמֶר. See ch. i. 3.

הָיִיתָ *that the man should be* (lit. *the-being-of* the man). KAL Infin. Constr. from הָיָה (like גָּלוּת in Tab. XXIII, the Moving Shva of the ה taking the Compound form  $\text{---}$ ).

אֶעֱשֶׂה *I will make*. KAL Fut. 1 s. from עָשָׂה (like אֶגִּילָה in Tab. XXIII, the ע having  $\text{---}$  as in Tab. XVI (1)).

v. 19. וַיִּצַּר *and He formed* (with ‘Defective’ Long-Khērik, Pt. I, § 12). KAL Fut. 3 s. m. with וְ Conversive, from יָצַר. See § 197 (δ). Cp. v. 7.

וַיָּבֵא *and He brought* (lit. *and He caused-to-come*). HIPH-ÎL Fut. 3 s. m. with וְ Conversive, from בָּוא (like יָקָם in Tab. XX).

לִרְאוֹת *to see*. KAL Infin. with ל pref., from רָאָה. Tab. XXIII.

יִקְרָא *he would call*. KAL Fut. 3 s. m. from קָרָא. Tab. XXII.

v. 20. וַיִּקְרָא *and he called*. The same as the preceding, with וְ Conversive.

מָצָא [לֹא] *there was [not] found* (lit. *he found not*). KAL Past 3 s. m. from מָצָא. Tab. XXII.

v. 21. וַיִּפֹּל *and He caused to fall*. HIPH-ÎL Fut. 3 s. m. with וְ Conversive, from נָפַל. Tab. XIX. [§ 162 (é, ii).]

וַיִּישָׁן *and he slept*. KAL Fut. 3 s. m. with וְ Conversive, from ישָׁן. See § 197 (α & β).

וַיִּקַּח. See v. 15.

v. 21 (contin.) וַיִּסְגֹּר *and He closed*. KAL Fut. 3 s. m. with וְ Conversive, from סָגַר. Tab. XIV.

v. 22. וַיִּבֶן *and He made* (lit. *built*). KAL Fut. 3 s. m. apocopated with וְ Conversive, from בָּנָה [like יִגַּל in Tab. XXIII.]

לָקַח *He had taken*. KAL Past 3 s. m. from לָקַח. Tab. XIV.

וַיְבִיֶּאֱרָה *and He brought her* (with 'Defective' Long-Khērik, Pt. I, § 12). HIPH-ĠL Fut. 3 s. m. with וְ Conversive, from בִּוֵּא. [יְבִיֶּאֱרָה being like יָקִים Tab. XX.]

v. 23. וַיִּקְרָא. See ch. i. 3.

יִקְרָא *it shall be called*. NIPH-ĀL Fut. 3 s. m. from קָרָא. Tab. XXII.

לָקַחְהָ *she was taken*. PŪ-ĀL Past 3 s. f. from לָקַח [like פָּקְדָה Tab. XIV. To help the pronunciation the Dag. Forte is dropped from the ק, and ׀ (corresponding to the preceding ׀, see Pt. I, § 22 end) is also given. Cp. Pt. I, § 72, Note (\*, e).]

v. 24. יֵעָזֵב (׀-ֹ) *he shall leave*. KAL Fut. 3 s. m. from עָזַב, like יַעֲמֹר Tab. XVI (1) but with ׀ (ֹ) instead of ׀ because the Accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) & 55 (9, b).

וַיִּדְבֹּק *and he shall cleave*. KAL Past 3 s. m. with וְ prefix, from דָּבַק. Tab. XIV. [This Verb is often followed by כִּי as here, where we want "to" in English.]

וְהָיוּ *and they shall be* (or, with the following ל, *and they shall become*,—see the Note at the end of v. 7). This word is the same as וְהָיוּ *and let them be* (or *and they shall be*) in ch. i. 15 where the rendering may also very well be "*and let them BECOME*" (or "*and they shall BECOME.*")

v. 25. וַיְהִי *and they were*. KAL Fut. 3 pl. m. with וְ Conversive, from הָיָה. Tab. XXIII.

v. 25 (contin.) יִתְבַּשְׁשׁוּ [וְלֹא] *and they were [not] ashamed.* HITHPA-ÊL Fut. 3 pl. m. from בּוֹשׁ [like יִתְקַוְּמוּ in Tab. XX]. For the ׀ in Pause, see § 245. The Future Tense here marks 'Sequence' or 'Con-sequence.'

Gen. iii. 1. הָיָה *he was.* KAL Past 3 s. m. from הִיָּה. Tab. XXIII.  
עָשָׂה *He had made.* KAL Past 3 s. m. from עָשָׂה. Tab. XXIII.  
וַיֹּאמֶר *and he said.* See ch. i. 3.  
אָמַר *He hath said.* KAL Past 3 s. m. from אָמַר. Tab. XIV.  
תֹּאכְלוּ [לֹא] *ye shall [not] eat.* KAL Fut. 2 pl. m. from אָכַל. Tab. XVII (2, a). [Pt. I, § 48.]

v. 2. וַתֹּאמֶר *and she said.* KAL Fut. 3 s. f. with ׀ Conversive, from אָמַר. Tab. XVII (2, δ).

נֹאכְלָה *we may eat.* KAL Fut. 1 pl. from אָכַל. Tab. XVII (γ).

v. 3. אָמַר. See v. 1. תֹּאכְלוּ [לֹא]. See v. 1.

תִּנְעֹוּ [וְלֹא] *and ye shall [not] touch.* KAL Fut. 2 pl. m. from נָגַע. Tab. XIX. [Pt. I, § 48.]—Note. This Verb generally 'governs' a ב as here.

תָּמָתוּן *ye die.* KAL Fut. 2 pl. m. from מוֹת; i.e. תָּמוּתוּ with the ׀ of § 145 (see § 239).

[Note. The Future here marks the 'Subjunctive' after "lest."]

v. 4. וַיֹּאמֶר. See v. 1.

מוֹת. See ch. ii. 17 and the Note there.

תָּמָתוּן. See v. 3.

v. 5. יָדַע *doth know (lit. is knowing).* KAL Partic. s. m. from יָדַע. Tab. XVI (3) [A].

אֲכַלְכֶּם *your eating.* KAL Infin. with Pron. Aff. כֶּם *your (m.)* Tab. XV, Note (§).

וְנִפְקְחוּ *then they shall be opened.* NIPH-ĀL Past 3 pl. with ׀ prefix, from פָּקַח. Tab. XIV.



v. 5 (contin.) וְהָיִיתָם and ye shall be. KAL Past 2 pl. *m.* with ו prefix, from הָיָה. See p. 171, Note (\*).

יָדְעִי knowing (lit. knowers of). KAL Partic. pl. *m.* 'i.e.' [i.e. the Constr. form of יָדְעִים,—like פִּקְרִי from פִּקְרִים (App<sup>x</sup> C to Tab. XIV).]

v. 6. וַתֵּרָא and-when she saw. KAL Fut. 3 s. *f.* apocopated, with ו Conversive, from רָאָה. Tab. XXIII.

וְנָחֵמְךָ. The same as נָחֵמְךָ in ch. ii. 9, with ו pref.

לְהַשְׁבִּיל to make wise (E.V.). HIPH-îl Infin. with ל pref., from שָׁבַל. Tab. XIV.

[Note. Some give “to contemplate,” or “look at,” “*adspicere*,” for this. And they may claim the support of some ancient Versions. But we may perhaps observe that the Root occurs nowhere else in this sense throughout the Bible.—The *Hiph-îl* occurs indeed in the sense of “considering,” “applying the שֵׁבַל (*thought, intellect*),” but not in the sense of “looking.” Also this sense is somewhat unsuitable here, the “looking at” being already expressed by the עֵינַיִם eyes. There are three members of the statement, viz. that the tree was

(*a*) good for food,

(*β*) an-object-of-desire to the eyes,

and (*γ*) נָחֵמְךָ לְהַשְׁבִּיל.

If there were no (*a*), then indeed (*β*) and (*γ*) might be supposed to be alike,—if there were no other objection. But, with (*a*) for the first of the three, “delightful to look at” would not add much to תִּתְּנֶנָּה לְעֵינַיִם of (*β*). And, moreover, “to give understanding” is a strictly admissible signification of לְהַשְׁבִּיל. It is not often wanted as here, but it occurs in

אֶשְׁכִּילָךְ *I will give thee שִׁכְלָ (understanding)* Ps. xxxii. 8, and in the sense “to instruct” elsewhere. And of the ( $\alpha$ ), ( $\beta$ ), ( $\gamma$ ), above,—this is the only one that expresses the effect of the seductive promise of *v. 5* upon the woman, *viz.*

“ye shall be as God, knowing good and evil.”

If the meaning “to look at” be assigned to ( $\gamma$ ), then there is nothing in all the three members ( $\alpha$ ), ( $\beta$ ), ( $\gamma$ ), to express the effect upon her of this tempting promise of *v. 5*. The above-given strictly admissible signification of the word connects *v. 6* with *v. 5*; and the signification objected to,—and which seems to us really inadmissible,\* and of which there is no other instance throughout the Bible,—deprives *v. 6* of any connection with what appears to be put forward as a main article of persuasion in *v. 5*.

We are therefore unable to adopt what we nevertheless know very well to be a widely accepted and indeed very fashionable opinion.]

*v. 6* (contin.) וַתֶּקֶחַ *and she took.* KAL Fut. 3 s. *f.* with וְ Conversive, from לָקַח. Tab. XIX (A).

וַתֹּאכַל *and she ate.* KAL Fut. 3 s. *f.* with וְ Conversive, from אָכַל. See § 188 ( $\alpha$ , i, Note \*).

וַתֵּן *and she gave.* KAL Fut. 3 s. *f.* with וְ Conversive, from נתַן. Tab. XIX (B).

וַיֹּאכַל *and he ate.* KAL Fut. 3 s. *m.* with וְ Conversive, from אָכַל. See § 188 ( $\alpha$ , i, Note \*).

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\* We are quite aware that Gesenius gives this as the fundamental sense of the Root. And so some others also.

v. 7. וַתִּפְקַחְנָהּ and they (f.) were opened. NIPH-ĀL Fut. 3 pl. f. with וְ Conversive, from פָּקַח. [Like תִּפְקַחְנָהּ in Tab. XIV.]

וַיֵּדְעוּ and they knew. KAL Fut. 3 pl. m. with וְ Conversive, from יָדַע. Tab. XVIII.

וַיִּתְּפוּ and they sewed. KAL Fut. 3 pl. m. with וְ Conversive, from תָּפַר. Tab. XIV.

וַיַּעֲשׂוּ and they made. KAL Fut. 3 pl. m. with וְ Conversive, from עָשָׂה. [Like יַגְלוּ in Tab. XXIII, but with יַעֲ because of the ע, comp. Tab. XVI (1).]

v. 8. וַיִּשְׁמְעוּ and they heard. KAL Fut. 3 pl. m. with וְ Conversive, from שָׁמַע. Tab. XIV.

מִתְהַלֵּךְ walking (or going). HITHPĀ-ĒL Partic. s. m. from הָלַךְ. Tab. XIV.

וַיִּתְּחַבֵּא and he hid himself. HITHPĀ-ĒL Fut. 3 s. m. with וְ Conversive, from חָבֵא.

v. 9. וַיִּקְרָא. See ch. i. 8. וַיֹּאמֶר. See ch. i. 3.

אַיֶּיךָ where art thou? consists of the Particle אֵיֶה where and the Pron. Aff. כָּה־ 2 s. m. [Pause-form of כָּה־ (= הֵךְ־); see Tab. VIII.]

v. 10. וַיֹּאמֶר. See ch. i. 3.

שָׁמַעְתִּי I heard. KAL Past 1 s. from שָׁמַע. Tab. XIV.

וַאֲרֵא and I was afraid (or and I feared). KAL Fut. 1 s. with וְ Conversive, from יָרָא. [This word has אֵי like אֵיטַב in Tab. XVIII by reason of the 1<sup>st</sup> Rt-letter י, and אֵי־ like אֵמְצֵא in Tab. XXII by reason of the 3<sup>d</sup> Rt-letter א.]

וַאֲחָבֵא and I was hid. NIPH-ĀL Fut. 1 s. with וְ Conversive, from חָבֵא [like אֵמְצֵא in Tab. XXII, but with אֵי to compensate for the Dagesh which the ה cannot receive.]

v. 11. וַיֹּאמֶר. See ch. i. 3.

הֵגִיד *he told*. HIPH-ÎL Past 3 s. *m.* from נָגַד. Tab. XIX.

צִוִּיתִיךָ *I commanded thee*. PĪ-ÊL Past 1 s. with Objective Affix יְךָ *thee m.* [צִוִּיתִי is like גָּלִיתִי in Tab. XXIII.]

אָכַל (־ֹ) *to eat*. KAL Infin. from אָכַל,—for אָכַל, the ־ being shortened into ־ֹ (ֹ) because the accent is removed from the word (and therefore Makkeph follows in the Bible). See Pt. I, §§ 37 (2) and 55 (9, b).

אָכַלְתָּ *hast thou eaten*. KAL Past 2 s. *m.*, in Pause [for אָכַלְתָּ, like פָּקַדְתָּ in Tab. XIV]. Cp. § 165 (I, β).

v. 12. וַיֹּאמֶר. See ch. i. 3.

נָתַתָּה *Thou gavest*. KAL Past 2 s. *m.* from נָתַן. Tab. XIX (B), and § 138 (B).

נָתַתָּה *she gave*. KAL Past 3 s. *f.* from נָתַן. Tab. XIX (B).

וָאֵכַל *and I ate*. KAL Fut. 1 s. with וְ Conversive. Tab. XVII (2, γ).

v. 13. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou (f.) hast done*. KAL Past 2 s. *f.* of עָשָׂה. Tab. XXIII.

וַתֹּאמֶר. See v. 2.

הִשְׁיֵאֲנִי *he beguiled me*. HIPH-ÎL Past 3 s. *m.* with Objective Aff. נִי— *me*, from נָשָׂא. [The word הִשְׁיֵאֲנִי *he beguiled* is like הִגִּישׁ. Tab. XIX.]

וָאֵכַל. See v. 12.

v. 14. וַיֹּאמֶר. See ch. i. 3.

עָשִׂיתָ *thou hast done*. KAL Past 2 s. *m.* from עָשָׂה. Tab. XXIII.

אָרַר *cursed*. KAL Partic. s. *m.* [like פָּקַד (2) in App<sup>x</sup> B to Tab. XIV, see § 139 (γ) on p. 83] from אָרַר.

v. 14 (contin.) תֵּלֶךְ *thou shalt go*. KAL Fut. 2 s. *m.* from יֵלֵךְ [like תֵּשֶׁב in Tab. XVIII.]

תֵּאָכֵל. See ch. ii. 17.

v. 15. אָשִׁית *I will put*. KAL Fut. 1 s. from שִׁית, see § 225; or HIPH-ÎL Fut., as some say, from שִׁוֵּת. Comp. the Note on וַיִּשֶׂם in ch. ii. 8.

יִשְׁפֹּךְ *it shall bruise thee*. KAL Fut. 3 s. *m.* with Objective Affix ךְ *thee m.*, from שֹׁף. Tab. XX.

[Note. The ךְ of יִשְׁפֹּךְ (like יִקְוֶם in the Table) is removed when the Affix is put on;—cp. § 59.]

תִּשְׁפֹּכֶנּוּ *thou shalt bruise him*. KAL Fut. 2 s. *m.* with Objective Affix ןֹ *him*, from שֹׁף. Tab. XX.

[Note. The ןֹ of תִּשְׁפֹּכֶנּוּ (like תִּקְוֶם in the Table) is removed when the Affix is put on;—cp. § 59.]

v. 16. אָמַר. See v. 1.

הִרְבָּה *to multiply*. HIPH-ÎL Infin. Absolute from רָבָה. Tab. XXIII. This is an unusual form of the Infinitive. It is given in column V of the Table.—The Infin. Abs. is here used before the Tense to give Emphasis:—"I will greatly multiply," as in the E.V.

אֶרְבָּה *I will multiply*. HIPH-ÎL Fut. 1 s. from רָבָה. Tab. XXIII.

תֵּלֶדְךָ *thou shalt bring forth*. KAL Fut. 2 s. *f.* from יֵלֵד. Tab. XVIII.

יִמְשֹׁל (־ֹ) *he shall rule*. KAL Fut. 3 s. *m.* from מָשַׁל, like יִפְקֹד in Tab. XIV but with ־ֹ instead of ־ because the Accent is removed from the word. See Pt. I, § 37 (2) & 55 (9, b).

v. 17. אָמַר. See v. 3.

שָׁמַעְתָּ *thou hast hearkened*. KAL Past 2 s. *m.* from שָׁמַע, like פָּקַדְתָּ in Tab. XIV.



v. 17 (contin.) **וְתֹאכַל** and thou hast eaten. KAL Fut. 2 s. m. with ו Conversive, from **אָכַל**. Tab. XVII (2, a).

**צִוִּיתִיךָ** I commanded thee. Pī-êL Past 1 s. with Objective Affix **ךָ** thee m., from **צִוָּה**. [**צִוִּיתִי** being like **גָּלִיתִי** in Tab. XXIII.]

**לֵאמֹר**. See ch. i. 22.

**תֹּאכַל** [לֹא]. See ch. ii. 17.

**אָרֹרָה** cursed. KAL Partic. s. f., of the Masc. **אָרֹר** in v. 14.

**תֹּאכֻלָּנָה** thou shalt eat [of] it. KAL Fut. 2 s. m. with Objective Affix **נָה** it f., from **אָכַל**. [Without the Affix, the form is **תֹּאכַל** which has occurred already. For the 'Compound Shva' see Pt. I, § 72:—the **־** here may be said to allude to the **־** of **תֹּאכַל**. In Ezek. iv. 12 some copies have **תֹּאכֻלָּנָה** (in which word of v. 12, and **תֹּאכֻלָּנִי** once in v. 9 & twice in v. 10, some copies have **כִּי**—other copies have **בְּ**).]

v. 18. **תַּצְמִיחַ** it shall bring forth (lit. shall cause to grow). HIPH-êL Fut. 3 s. f. from **צָמַח**. Tab. XVI (3) (A).

[Note. This word is generally taken thus as 3 s. f. "it shall cause to grow." There is an old difficulty, as some know, with regard to the word **לְךָ** to thee or for thee (or thyself); it has been urged that "it would have been enough to say merely **תַּצְמִיחַ**" without the **לְךָ**.—But, as every one must always have seen, this word **תַּצְמִיחַ** may also be 2 s. m. "thou shalt cause to grow." The **לְךָ** with this would signify his being himself the cause of hindrances and troubles to himself: and so the two Verbs in v. 18 would each have the same Subject "thou (m.)." This however is not necessary, as there are many instances of change of Subject. Also the rendering "Thorns and thistles

thou shalt (*or wilt*) cause-to-grow (*or bring-forth*, as in E.V.) for thyself," although in itself possible, seems unnatural, and has not the support of Authorities, but it ought perhaps to be mentioned in passing.]

v. 18 (contin.) וְאָכַלְתָּ and thou shalt eat. KAL Past 2 s. m. with ו pref., from אָכַל. Tab. XIV.

v. 19. תָּשׁוּב. See ch. ii. 17.

שׁוּבָךְ lit. thy returning. KAL Infin. with Pron. Aff. ךְ thy m., from שׁוּב. [שׁוּב being like קוּם in Tab. XX.]

לְקַחְתָּ thou wast taken. Pŭ-ĀL Past 2 s. m. from לָקַח, in Pause. [§ 165 (I, β).]

תָּשׁוּב thou shalt return. KAL Fut. 2 s. m. from שׁוּב. Tab. XX.

v. 20. וַיִּקְרָא. See ch. i. 5. הִיָּתָה. See ch. i. 1.

חַי a living one. KAL Partic. s. m. (in Pause) from חַיָּה=חַי. See p. 173, Obs. ii.

v. 21. וַיַּעַשׂ. See ch. i. 7.

וַיִּלְבַּשׁ and He clothed them (for 'Defective' Long Khērik, see Pt. I, § 12). HIPH-ĪL Fut. 3 s. m. with ו Conversive, and Objective Aff. ם—them m., from לָבַשׁ [לְבַיֵּשׁ being like יִפְקִיד in Tab. XIV.]

v. 22. וַיֹּאמֶר. See ch. i. 3. הָיָה. See v. 1.

[Note.—(1) From the fulness of meaning of Hebrew words it follows that, in the use of a translation (however good it may be), we should be continually on our guard against a possible limitation of the sense of the Original by a rendering which gives but one view of the passage. The greatest care and skill are often required for selecting a form of rendering—from among several forms by which the Original might be rendered. We

have here an instance of this. A great difference will be at once perceived between two such renderings as

(a) "*Behold! the man HAS BECOME as one of us, with-regard-to-knowing, etc.,*" and

(β) "*Behold! the man WAS as one of us, with-regard-to-knowing, etc.,*"

Without adopting either the one or the other of these two possible renderings, we may perhaps use this passage in illustration of what was just now stated.

(2) The word הָיָה (KAL Past 3 s. m. from הִיָּה to be) is rendered in the English Authorized Version by several forms of expression. We find

(i) "*he (or it) WAS,*"—in Gen. iii. 1, and in many other places;\*

(ii) "*he (or it) HATH BEEN,*"—in Gen. xxxi. 5, etc.;

(iii) "*he (or it) HAD BEEN,*" in Gen. xiii. 3, xxxi. 42, etc.;

(iv) "*he (or it) IS,*"—in Nu. ix. 13, Ps. xxii. 14 (Hebr. v. 15)†, Ps. lxxxix. 41 (Hebr. v. 42), Is. xxxiii. 9,† etc.;

(v) "*he (or it) is become,*"—in Gen. iii. 22. This sense agrees with (iv).

There are also some other renderings of הָיָה,—with which, however, we need not trouble the Reader just now. And with regard to the renderings in (i)—(v), it is enough perhaps here to observe that

\* When followed by כֵּן, too; as in 2 S. iv. 10 (margin), 1 K. iii. 12, etc. [See Note (\*) on page 254.]

† In this passage the הָיָה is followed by כֵּן. But of course the כֵּן merely expresses the 'Comparison,' and does not at all affect the sense of the Verb—as to whether the Comparison is spoken of as (a) 'having been, in the Past,' or (b) as 'having been, and still continuing,' or (c) as 'yet to be.'

(3) as the word פָּקַד (from פָּקַד to visit) may signify, either

- (a) "*he visited*" (or "*he has visited,*" i.e. the Past of 'Finished Action,'—or "*he had visited,*" or "*he might have visited,*" etc.),—as in § 152 (II, a),—or
- (b) "*he has visited and is still visiting,*"—as in § 152 (III, a);—

(4) so the word הָיָה (from הָיָה to be) may signify, either

- (a) "*he was*" (or "*he has been,*" or "*he had been,*" or "*he might have been,*" etc.),—as in § 152 (II, a),—or
- (b) "*he hath (or is) become,*"—as in § 152 (III, a).

(5) Hence we see that, of the renderings in (2),

- (a) those in (i) and (ii) and (iii) are included under § 152 (II, a); and

- (b) those in (iv) and (v) are included under § 152 (III, a).

(6) It may therefore be said that each of the two renderings (α) and (β), in (1) above, is admissible—so far as the word הָיָה in itself is concerned.\* But as far as each of them is admissible,

\* Some have fancied that the הָיָה here is to be rendered "*is (or has) become,*" because it is followed by כ. But 'הָיָה כ' must not be so limited. There are passages in which that expression stands for "*was as ...*,"—not "*has become as ...*." For instance, in 2 S. iv. 10 David says that the man who told him 'Saul is dead!' הָיָה בְּמַבְשֵׁר בְּעֵינָיו WAS *as one-telling-good-tidings in-his-own-eyes*;—he was so no longer as soon as he heard the king's warrant for his execution. There are indeed several passages in which the Past of הָיָה is used as above [in 1 (iv and v)], when followed by כ. But the Student may be warned here of the mistake which some seem anxious to make of tying down a Hebrew expression too much. Even if there were as much of the phrase-value "*to become*" in 'הָיָה כ' as there is in 'הָיָה ל', yet it would be incorrect to LIMIT the former expression to any such phrase-value. There is certainly much less of this phrase-value in 'הָיָה כ' than there is in 'הָיָה ל'. Even the English Reader may to some extent perceive this by observing that in 'הָיָה כ' "*to become as so and so,*" the כ of 'Comparison' retains its full value "*as*"; whereas when 'הָיָה ל' is used for "*to become so and so*" (lit. "*to be to or for or into so and so*"), the ל is swallowed up and lost in the English phrase. Thus,



so far the adoption of the other (to the exclusion of that one) may involve the loss of an admissible rendering. This should not be lost sight of. As we are not concerned here to advocate either of them, we need not trouble ourselves to argue at all about them from the context or from general considerations. But we may just observe, in passing, that man's being said to have been made and created in "the image" and "likeness" of God (Gen. i. 26 & 27) may to some not unreasonably appear to correspond with the rendering ( $\beta$ ) rather than with ( $\alpha$ ) in (1). And, further, that the rendering

*"Behold! the man WAS as one of us, with regard to knowing  
good and bad; whereas now——" he was NOT TO TAKE  
OF THE TREE OF LIFE,*

may to some appear consonant with the warning (ii. 17)  
*"thou shalt surely die."*

(7) We may perhaps add that advocates of ( $\alpha$ ) cannot surely intend their rendering to signify (what it certainly seems to signify) that Man became—in some way, or in some sense, or in some regard—like God, through his disobedience and experience of evil!

וְהָיְתָה לְגוֹיִם G. xvii. 16 *and she shall become nations*, הָיִיתִי לְשָׁנִי מִמָּהֲנוֹת G. xxxii. 11 (E.V. v. 10) *I am (or have) become two bands*, etc. But although we must fully allow this phrase-value of *הָיָה לְ* *to become*, yet we would also warn the Student most emphatically against supposing for a moment that the expression is limited at all to that phrase-value. *הָיָה לְ* may have other values: for instance "*to be to so and so*," as in Gen. xxx. 30 "It was little that *הָיָה לְךָ* *was to thee* (or *thou hadst*),"—and "*to be to*" in the sense of "*happening*," as in 1 S. vi. 9 "An accident it [was that] *הָיָה לָנוּ* *was to us* (or *happened to us*),"—and "*to be for*" in the sense "*to be on one's side*," as in G. xxxi. 42 "Unless the God of my father ... *הָיָה לִי* *had been for me* (i.e. *had been on my side*)..." etc. We cannot too strongly urge the Student to be on his guard against attempts to limit the sense where it ought not to be so limited.



Also we cannot suppose any one to argue seriously that the false tempter's promise "*ye shall be as GOD (E.V. gods),*" in Gen. iii. 5, must needs be true in this instance.

We are aware however that Dr. Kalisch says on this:—"The serpent was degraded, the human pair was ennobled by the glory of intelligence; the former was pressed down nearer to the earth, it was condemned to go upon the belly; the latter rose heavenward on the youthful wings of the mind; the one eats dust, the other became capable of imbibing the dew of eternal truth. Thus man has made a gigantic step beyond the limited sphere of his primitive existence." This is a grandiloquent account of what must have been therefore (if Dr. Kalisch is right) a "Rise"\* rather than the "Fall." The Narrative seems to us to be not quite in agreement with it. It cleverly mixes up the opinion expressed by the LXX in

Ἰδοὺ Ἀδὰμ γέγονεν † ὥς εἰς ἐξ ἡμῶν τοῦ γινώσκειν καλὸν καὶ πονηρόν · καὶ νῦν κ.τ.λ.,

with some such a one as that expressed by Maimonides‡ in  
 הן מין זה של אדם היה יחיד בעולם ואין מין שני דומה לו  
 בזה הענין שיהא הוא מעצמו § בדעתו ובמחשבתו יודע הטוב  
 והרע ועושה כל מה שהוא חפץ || וכו'

\* As some fancy.

† The following words of Fagius:

"Ironia est ... Vide quam vera promiserit serpens, quam factus sis par Deo sciens bonum et malum. Imo nihil minus es,"—

may commend themselves to some; but to others they may perhaps seem rather forced, or even (to some extent) evidence of an effort to escape from something that he could not approve of.

‡ See *Yad kē'azākā* (*Hī-l'khotk Tshuvā*, v. 1). See also Dr. Bernard's Selections, pp. 55 & 262.

§ The word מִמֶּנִּי (G. iii. 22) may mean either "*from us*" or "*from him.*" Cp. Tab. II. 4.

|| For וכו' see Note (\*) on p. 224.

“*Lo! this race (lit. kind) of man has become unique in the world, and there is not any other race (lit. kind) like to it in this regard, viz. that it is, of itself,—by its own mind and by its own thought,—knowing the good and the bad, and doing all that it likes, etc.*”

This latter is supposed by many to derive authority from the Targum of Onkelos, viz.:—

הא אדם הוה יחיד בעלמא מיניה למידע טב וביש

which is taken to mean “*Lo! man has-become unique in the world, from himself to know good and bad*”; in which, we may observe, there is nothing whatever about “DOING” or “*doing ALL THAT HE LIKES,*”—and no mention of “*his mind*” and “*his thought*” (which may, however, be supposed to be implied).—We may also mention that there are some objections to such a rendering of the Original passage, as was pointed out long ago by Aben Ezra. We may not here dwell on this.

(8) But it is only fair to mention that there is some ‘Hebrew’ authority for understanding the הָיָה of Gen. iii. 22 in the sense “*he was.*” Thus, in the Midrash Rabba, “R. Berechiah” in the name of R. Khanina said

כאלִיהוּ מָה זֶה לֹא טַעַם מוֹת אִף זֶה לֹא הָיָה רֹאיוֹ לטַעוֹם  
טַעַם מוֹת

“‘*like Elijah.*’ ‘*What is this [Elijah]?*’—‘*He tasted not the taste of death.*’ also this [Adam] was not by-rights to have tasted the taste of death.” . . . “All the time that man was, he WAS as etc.” \*

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\* We are merely giving a few evidences of the word הָיָה having been understood in the sense “*was*” in Gen. iii. 22—rather than in the sense “*has become.*” We may omit aught which we do not want for our immediate purpose.

On which we read in the Commentary מתנות כהונה—"When man was <sup>שָׁלֵם</sup> *complete* [i.e. in the state in which he was created], he was by-rights to have remained alive, as one who died not, like Elijah; etc."

And similarly a little earlier in the Midrash Rabba we find  
 תוקף שנתן הק' בה באדם הראשון לנצח לעולם היה כיון  
 שהניח דעתו של הק' בה והלך אחר דעתו של נחש ...

"*Might which The Holy One, Blessed be He, imparted to the first man was-to-have-been for ever and ever: when he left the Mind of The Holy One, Blessed be He, and went after the mind of the serpent*"—[then the latter half of the verse Job xiy. 20 expresses what resulted to him]. On the "*was-to-have-been for ever*," we read in מתנות כהונה—"By-rights he was to have been so for ever, etc." And a little earlier still in the Midrash we read "When He sent him away He began lamenting over him [in the words of Gen. iii. 22]," on which we read in the Commentary נבחר מפנינים—"It means that He said, by way of lamentation and bewailing, "Ah! how he 'was' from the first 'like one of us' in the highest attainment: whereas now he hath-gone-backward 'in-regard-to-knowing good and bad,' and he is expelled from his high-estate, for [it is said] 'lest he put forth his hand and take also of the Tree of Life,' etc. Therefore [it is added] 'and The LORD sent him forth from the garden of Eden.'"

(9) We may add that there are several interpretations given of the words פֶּאֶהָר מִמְּנוּ; and that, as a possible rendering\* of

\* Some may think that The "פֶּאֶהָר" referred to in the Midrash, and by R. Juda b. Simon in כִּיחֹדְרוֹ שֶׁל עוֹלָם, points to the פֶּאֶהָר מִמְּנוּ as taken together thus;—though others dis sever the two words.

the words, some might perhaps choose such an English expression as "*like The\*-ONE from-Himself*,"—"Behold! man was like The-ONE from-Himself (*i.e.* The Self-Originated ONE) in-regard-to-knowing good and bad; whereas, now, etc." Cp. Gen. i. 26 & 27.—What was said in (2-8) above is seen to be quite independent of this remark in (9).

But we must return to the 'Analysis of Verb-forms.']

v. 22. (contin.) לָרַעַת *to know* (or *for knowing, with-regard-to-knowing*). KAL Infin. with ל pref., from יָרַע. Tab. XVIII (Note 1).

יָשַׁלַּח *he put forth*. KAL Fut. 3 s. m. from שָׁלַח [like יָלַם in Tab. XIV.]

וּלְקַח *and take*. KAL Past 3 s. m. with ו prefix, from לָקַח.

וּאָכַל *and eat*. KAL Past 3 s. m. with ו prefix, from אָכַל.

וַחַי *and live*. KAL Past 3 s. m. with ו prefix [p. 173, Obs. iii.]

The ו has ׀ before the 'Accented Syllable' to which it is prefixed,—see p. 225.

v. 23. וַיִּשְׁלַחֵהוּ *and He sent him forth*. Pī-êL Fut. 3 s. m. with ו Conversive, and Objective Affix הוּ= *him*, from שָׁלַח. Tab. XXIX (II, a) [p. xlii.]

לְעֵצֶר. See ch. ii. 5.

לָקַח *he was taken*. Pū-āl Past 3 s. m. from לָקַח. Tab. XIV.

v. 24. וַיִּגְרֶשׁ *and He drove out*. Pī-êL Fut. 3 s. m. with ו Conversive, from גָּרַשׁ [like יִבְרַךְ in App<sup>x</sup> to Tab. XVI (2), but

\* The 'Construct' form marks that the word בְּצִמְחָה is to be taken in close connection with the following word מִצִּיּוֹן. As it is in 'Construction,' it may not have the ה for the 'Def. Art.' We may therefore supply "the" in English, if this be wanted, before the English word which stands for it.







v. 2. **וְאֶעֱשֶׂה** and *I will make thee*. KAL Fut. 1 s. (**אֶעֱשֶׂה**) with ו Conjunctive and Objective Affix **ךָ** *thee m.*, from **עָשָׂה**. Tab. XXX.

**וְאֶבְרֹךְ** and *I will bless thee*. Pī-ÊL Fut. 1 s. (**אֶבְרֹךְ** App<sup>x</sup> to Tab. XVI (2)) with ו Conjunctive and Objective Affix **ךָ** *thee (m.)*, from **בָּרַךְ**; like **אֶפְקֹדְךָ** in Tab. XXIX (II, a), but with **־** before the **ךָ** to compensate for the Dag. F. which the **ךָ** cannot receive.

[Obs. This word has the simple form for which the Pause-form is **וְאֶבְרַךְ** (mentioned just now in v. 1). But in our word the **ךָ** has **־** whereas in the Pause-form the **ךָ** has **־־**. The **ךָ** of our word agrees with the **ךָ** of **אֶפְקֹדְךָ** in Tab. XXIX (II, a). In each, the **־** is a Slight-vowel (Pt. I, § 56) masking the Moving-Shva which the 2<sup>d</sup> Rt-letter would have but cannot have when the 3<sup>d</sup> Rt-letter also has **־**. (The **־** adopted here as the Slight-vowel agrees with the **־־** of the 2<sup>d</sup> Rt-letter in the form **אֶפְקֹדְךָ** without the Affix). But in Pause, the 3<sup>d</sup> Rt-letter receiving then a vowel, and there being no need then for the Slight-vowel, the *Shva* drops its mask (**־־**); and thus the 2<sup>d</sup> Rt-letter has **־** as seen in v. 1, and so in **וְאֶבְרַךְ** Ps. cxlv. 2.]

**וְאֶגְדֹּלָהּ** and *I will make great*. Pī-ÊL Fut. 1 s. with ו Conjunctive and the ה of § 144, from **גָּדַל**.

**וְהָיָה** and *thou shalt be* (lit. *be thou*). KAL Imper. 2 s. m. with ו pref., from **הָיָה**. See p. 171, Note (\*).

v. 3. **וְאֶבְרֹכָהּ** and *I will bless*. Pī-ÊL Fut. 1 s. with ו Conjunctive and the ה of § 144, from **בָּרַךְ**.

**מְבַרְכֶּיךָ** *those blessing thee* (lit. *thy blessers*). Pī-ÊL Partic. pl. m. with Pron.-Affix **ךָ** *thy (m.)*, from **בָּרַךְ**. [This, without the Affix, would be **מְבַרְכִים** pl. m. of **מְבַרֵךְ** in App<sup>x</sup> to Tab. XVI (2). For the **־** see Pt. I, § 72.]

v. 3 (contin.) וּמִקְלָלָךְ and him that curseth thee (or, thy reviler\*). Pī-êL Partic. s. m. with ו pref. and Pron.-Affix הֶ thy (m.), from קלל. [The form without the Affix is מִקְלָל like מִפְקֵד in Tab. XIV. The ׀ beneath the ל is a Slight-vowel, Pt. I, § 56.]

אֶאָר I will curse. KAL Fut. 1 s. from ארר [like אָכַב in Tab. XXI].

וְנִבְרָכוּ and they shall be blessed. NIPH-ÂL Past 3 pl. with ו pref. from בֵּרַךְ [like נִפְקְדוּ in Tab. XIV].

v. 4. וַיֵּלֶךְ so he departed (lit. and he went). KAL Fut. 3 s. m. with ו Conversive, from יָלַךְ. See § 198 (δ).

דִּבֶּר He had spoken. Pī-êL Past 3 s. m. from דָּבַר. [For the ׀ see Note (e) on p. xv—back of Tab. XIV.]

בִּצְאוֹ when he departed out (lit. on his going-out or forth). KAL Infin. with ב pref. and Pron.-Affix וֹ his, from יָצָא.

[Note. Instead of בִּצְאוֹ like שְׁבַת from יָשַׁב, Tab. XVIII, the Inf. Constr. of יָצָא has the contracted form צֵאת which takes Pron.-Affs. thus:—צֵאתוֹ his going out, צֵאתְךָ thy (m.) going out, etc.]

v. 5. וַיִּקַּח. See ch. ii. 15.

רָכְשׁוּ they had gathered (or acquired). KAL Past 3 pl. in Pause, from רָכַשׁ.

עָשׂוּ they had gotten (lit. made). KAL Past 3 pl. from עָשָׂה [like גָּלוּ in Tab. XXIII].

וַיֵּצְאוּ and they went forth. KAL Fut. 3 pl. m. with ו Conversive, from יָצָא [like יֵשְׁבוּ in Tab. XVIII].

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\* Even this word is a little stronger than the original, which might be rendered "any one speaking-lightly-of thee."

v. 5 (contin.) לָלֶכֶת *to go*. KAL Infin. with ל pref., from לָךְ [like לָשֶׁבֶת in Tab. XVIII].

וַיָּבֹאוּ *and they came*. KAL Fut. 3 pl. m. with ו Conversive, from בוא.

[Note. The KAL of this Verb has the following forms with *Khoulem*, [see more on pp. 272 & 273]:—

(a) Infin. (Absol. & Constr.) בוא; and (with בפלמ) בְּבוא, מְבוא, לְבוא i.c.), מְבוא;

Or with —, thus בֹּא, בְּבֹא, מְבֹא, לְבֹא i.c.), מְבֹא.

(β) Imper. בוא or בֹּא (and, with ה, בֹּאָה) s. m., בֹּאִי or בֹּאִי s. f., בֹּאוּ pl. m.

(γ) Fut. יָבֹא 3 s. m., תָּבֹא 3 s. f. & 2 s. m., תָּבֹאִי 2 s. f., אָבֹא 1 s., יָבֹאוּ 3 pl. m., תָּבֹאָה (תָּבֹאִי or תָּבֹאָה), 3 pl. f., תָּבֹאוּ 2 pl. m., נָבֹא 1 pl.

Obs. These may have ו in the place of the —; thus, יְבוא, and so תְּבוא, etc.

(δ) So, with the ה of § 144 we have both אָבֹאָה & אָבֹאָה 1 s., and נָבֹאָה & נָבֹאָה 1 pl.]

v. 6. וַיַּעֲבֹר *and he passed over* (followed by ב into). KAL Fut. 3 s. m. with ו Conversive, from עבר. Tab. XVI (1).

v. 7. וַיֵּרָא *and He appeared*.\* NIPH-ĀL Fut. 3 s. m. apocopated from ראה [like יָגַל in Tab. XXIII; but with — to compensate for Dag. F., and with אֶ— instead of ל—, cp. p. 169 (II, a)].

וַיֵּאמֶר. See ch. i. 3.

אֶתֵּן *I will give*. KAL Fut. 1 s. from נתן. Tab. XIX (B).

וַיִּבֶן *and he built*. KAL Fut. 3 s. m. apocopated from בנה [like יָבֹא in Tab. XXIII]. The full form of the 3 s. m. Fut. K., fr. בנה, is יִבְנֶה.

\* From ראה *to see*; the Nφ. *to be seen* is used for “*to appear*.”

v. 7 (contin.) הִנֵּרָאָה *Who appeared* (lit. *The One appearing or seen*). NIPH-ĀL Partic. s. m from רָאָה. Tab. XXIII.

v. 8. וַיַּעֲתֶק and *he removed* (or *moved*). HIPH-ĪL Fut. 3 s. m. with ו Conversive, from עָתַק. This is like יִפְקֹד in Tab. XIV. Cp. § 178 (i).

[Note. This expresses a TRANSITIVE “*removing*” or “*moving*,” viz. his goods and things. The English Reader will find no difficulty in this, because the English Verb *to move* is often used for ‘to move one’s goods and chattels.’]

וַיִּט and *he pitched* (lit. *and he extended*). KAL Fut. 3 s. m. apocopated, with ו Conversive, from נָטָה. The form יִנָּטָה (like יִגָּלָה in Tab. XXIII) becomes יִטָּה, cp. § 205 (ii), and this by apocopation becomes יִט.

וַיָּבֵן. See v. 7. וַיִּקְרָא. See ch. i. 5.

v. 9. וַיַּסֵּעַ and *he journeyed*. KAL Fut. 3 s. m. with ו Conversive, from נָסַע. Tab. XIX.

הָלֹךְ *to go*. KAL Infin. Absol. from הָלַךְ. Tab. XIV.

וְנָסוּעַ and *to journey*. KAL Infin. Absol. with ו prefix, from נָסַע. Tab. XVI (3) (A).

[Note. The phrase וַיַּסֵּעַ הָלֹךְ וְנָסוּעַ, lit. *and he journeyed to go and to journey*, stands for *and he went on continually journeying*,—cp. § 137 (1), Obs. (δ).]

v. 10. וַיֵּרֵד. See ch. i. 4.

וַיֵּרֵד and *he went down*. KAL Fut. 3 s. m. with ו Conversive, from יָרַד. Cp. § 198 (δ).

לָגוֹר *to sojourn*. KAL Infin. with ל, from גָּוַר. Tab. XX.

v. 11. וַיֵּהִי. See ch. i. 3.

הִקְרִיב *he drew near*. HIPH-ĪL Past 3 s. m. from קָרַב. Tab. XIV.

v. 11 (contin.) **לָבוֹא** *to come*. KAL Infin. with ל, from **בוא**.  
[See Note (a) on **וַיִּבְאוּ** in v. 5.]

**וַיֹּאמֶר**. See ch. i. 3.

**יָדַעְתִּי** *I know*. KAL Past 1 s. from **יָדַע**. Tab. XIV.

v. 12. **וְהָיָה** *therefore it-shall-come-to-pass* (E.V.). KAL Past 3 s. m. with ו pref., from **הָיָה**.

**וַיִּרְאוּ** *they shall see*. KAL Fut. 3 pl. m. from **רָאָה** [like **יִגְלוּ** in Tab. XXIII].

**וַיֹּאמְרוּ** *that they shall say*. KAL Past 3 pl. with ו pref., from **אָמַר**.

**וְהָרְגוּ** *and they will kill*. KAL Past 3 pl. with ו pref., from **הָרַג**.

**וְחָיִי** *they will save alive* (E.V.). Pī-êL Fut. 3 pl. m. from **חָיָה** [like **יִגְלוּ** in Tab. XXIII].

v. 13. **אָמְרִי** *say thou*. KAL Imper. 2 s. f. from **אָמַר** [like **פָּקְדִי** in Tab. XIV].

**יִיטֵב** *it may be well*. KAL Fut. 3 s. m. from **יָטַב** [Tab. XVIII].

**וְחָיְתָה** *and it shall live*. KAL Past 3 s. f. with ו pref., from **חָיָה** [like **נָלְתָה** in Tab. XXIII].

v. 14. **וַיְהִי** *and it came to pass* (E.V.). See ch. i. 5.

**בָּבוֹא** *on the coming of*. KAL Infin. Constr. with ב pref., from **בוא**. [See v. 5, Note (a).]

**וַיִּרְאוּ** *that they beheld*. KAL Fut. 3 pl. m. with ו Conversive, from **רָאָה**.

v. 15. **וַיִּרְאוּ** *and they saw*. See v. 14.

**וַיְהַלְלוּ** *and they commended*. Pī-êL Fut. 3 pl. m. with ו Conversive, from **הָלַל**. The Dagesh F. is often dropped from the ל. For the — comp. Pt. I, § 72 (Note (\*, e)).

**וַתִּקַּח** *and she was taken*. HOPH-ĀL Fut. 3 s. f. with ו Conversive, from **לָקַח**. [Note (A) on Tab. XIX (γ, vi).]



v. 16. הֵיטִיב *he did good*. HIPH-ÎL Past 3 s. m. from טִב [Tab. XVIII].

וְהָיָה *and there were*. See ch. i. 5.

v. 17. וַיִּנָּע *and He plagued*. PĪ-ÊL Fut. 3 s. m. with ו Conversive, from נָע [like יִשְׁלַח Tab. XVI (3) (B, β)].

v. 18. וַיִּקְרָא *and he called*. KAL Fut. 3 s. m. with ו Convers., from קָרָא.

וַיֹּאמֶר. See ch. i. 3. עָשִׂיתָ. See ch. iii. 14.

הִגַּדְתָּ *thou didst tell*. HIPH-ÎL Past 2 s. m. from נָגַד [like הִגַּשְׁתָּ in Tab. XIX].

v. 19. אָמַרְתָּ *thou saidst*. KAL Past 2 s. m. from אָמַר.

וָאָקַח *so I might have taken (E.V.) [or, lit., and I took]*. KAL Fut. 1 s. with ו Convers., from לָקַח [Note (A) on Tab. XIX].

קַח *take thou*. KAL Imper. 2 s. m. from לָקַח [Note (A) on Tab. XIX].

וּלְךָ *and go*. KAL Imper. 2 s. m. with ו pref., from יָלַךְ [like נִשַּׁב in Tab. XVIII.—For the ׀ see p. 225].

v. 20. וַיִּצַּו *and he commanded*. PĪ-ÊL Fut. 3 s. m. apocopated, with ו Convers., from צִוָּה [like יִגַּל in Tab. XXIII].

וַיִּשְׁלַח *and they sent away*. PĪ-ÊL Fut. 3 pl. m. with ו Conversive, from שָׁלַח.

IV. LIST OF VERBS BELONGING TO MORE THAN ONE OF THE SEVEN CLASSES MENTIONED IN § 186—[SOMETIMES CALLED 'DOUBLY IRREGULAR' VERBS].

[The Student will perhaps have some little difficulty, at first, in analyzing some of the Verb-forms from Roots belonging simultaneously to *more than one* of the Seven Classes mentioned in § 186. Many of such forms may be recognized without much difficulty, by allowing for each set of 'Variations' separately. But in some of them there are special Variations, and some few of them are irregular,—and some apocopated forms may well seem strange to him. It will, without doubt, be useful to him to have these Verbs all collected together. We therefore give him here the following List, in the Alphabetical order of Roots, with the Verb-forms which occur in the Bible.]

**אבה** used only in *Kal* (*to be willing*).

**KAL**

PAST and PARTIC (1) like those of גלה Tab. XXIII, but for אָבוֹא (Is. xxviii. 12)—3 pl. Past—cp. § 138 (B) iv, *a*.

FUT. יֵאָבֵה 3 s. *m.*, תֵּאָבֵה 3 s. *f.* & 2 s. *m.* (once תֵּבֵא Prov. i. 10), יֵאָבִי 3 pl. *m.*, תֵּאָבִי 2 pl. *m.*

**אור** used only in *Pi* and *Hθ*. (*to desire, lust*).—The ו is Consonantal always in Verb-forms from this Root.

**Pi-êL**

PAST אָוֵה 3 s. *m.*, אָוֵתָהּ 3 s. *f.*, אָוֵיתִי 1 s. ;

FUT. [יֵאָוֵה 3 s. *m.*], תֵּאָוֵה 3 s. *f.*

**HITHPA-êL**

PAST הִתְאָוֵה 3 s. *m.*, הִתְאָוֵיתִי 1 s., הִתְאָוִי 3 pl. ;

PARTIC. מִתְאָוֵה s. *m.*, מִתְאָוִים pl. *m.* ;

FUT. יִתְאָוֵה 3 s. *m.* (apocop. יִתְאָו), תִּתְאָוֵה 3 s. *f.* (apocop. תִּתְאָו), יִתְאָוִי 3 pl. *m.*

און (or אנן) used only in the *Hθ*. (to complain). Partic. מְתַאֲנִים  
pl. *m.*, and Fut. יִתְאֲוִן 3 s. *m.*

אויז used only in the Past and Participle (1) of *Kal* (to haste),  
and Fut. *Hφ*. (to cause to haste, to urge) The forms  
are like those of קום in Tab. XX.

אור used only in *Kal*, to be light, *Nφ*. to be lightened, and *Hθ*. †  
to enlighten.

### KAL

PAST אור 3 s. *m.*, ארו 3 pl. (like בוש, בִּשּׁוּ, cp. Tab. XX).

PARTIC. אור s. *m.*;

IMPER. אוּרִי 2 s. *f.* (like בּוֹשִׁי);

FUT. תֵּאֲרֶנָּה 3 pl. *f.* (like תִּקְמְנָה in Tab. XX). See § 230 (1).

### NIPH-ĀL

INFIN. לְאֹר Job xxxiii. 30 (for לְהֵאֲוֹר, cp. § 137 (3) Note †);

PARTIC. נֹאֹר s. *m.*;

FUT. יֵאֹר 3 s. *m.*

### HIPH-ĪL

INFIN. לְהֵאִיר;

PAST הֵאִיר 3 s. *m.*, הֵאִירָה 3 s. *f.*, הֵאִירוּ 3 pl.;

PARTIC. מֵאִיר s. *m.*, מֵאִירַת Ps. xix. 9 (Constr. form of  
מֵאִירָה s. *f.*), מֵאִירוֹת pl. *f.*;

IMPER. הֵאֵר s. *m.* and with ה added הֵאִירָה;

FUT. יֵאִיר and יֵאֵר 3 s. *m.* (with ו Convers. וַיֵּאֵר), תֵּאִיר  
3 s. *f.* & 2 s. *m.*, תֵּאִירוּ 3 pl. *m.*, תֵּאִירוּ 2 pl. *m.*

אוש (or אשש) only in the *Hθ*. הִתְאֲשִׁשׁוּ Imper. 2 pl. *m.* in Pause,  
Is. xlvi. 8 “shew yourselves men.”

אות used only in the Future *Kal* (to consent).

KAL

FUT. יֵאָוֹת 3 s. *m.*, יֵאָוֹת 1 pl. (and נֵאָוֹתָהּ with ה).

[Note. The forms which are thus like יְבוֹשׁ etc. in Tab. XX, are by some taken rather as *Nφ.* forms —i.e. like יִקְוֹם or יִעוֹר etc. in Tab. XX.]

אֵיב *K.* to be an enemy, or hostile to, only used in אֵיבָתִי 1 s. Past, and in the Partic (1) forms, viz. אֹיֵב or אֵיב s. *m.* (an enemy),—with Affs. (his) אֵיבּוֹ, (thy. *m.*) אֵיבְךָ, etc.,—אֹיֵבִים (or 'א') pl. *m.*, i.e. אֵיבִי (or 'או'),—with Affs. (his) אֵיבָיו, etc. אֵיבָתִי an enemy (Mi. vii. 8 & 10) is the Sing. fem. form אֵיבָתִי with י, like אֲהַבְתִּי in § 139 (ε).

אלה used only in *K.* to swear, etc., *Hφ.* to adjure.

KAL

INFIN. Abs. אֱלֹה and אֱלוֹת;

PAST אֱלִית 2 s. *f.*;

IMPER. אֱלִי 2 s. *f.*

HIPH-ÎL

INFIN. לְהֵאָלֹת (in לְהֵאָלֵתוּ, with Pron.-Aff. וְ him);

FUT. יֵאָל (in וַיֵּאָל 1 S. xiv. 24). [This is usually taken thus, as *Hiph.*; but the form might very well be Fut. *KAL* apocop., the ׀ being like the ׀ in וַיֹּאמֶר. The אֶת הָעָם following must however be allowed for, of course.]

**אנה** (I.) *to mourn*, used only in *Kal* וָאָנָה Past 3 pl. w. ו; and  
 (II.) *to occasion*, in *Pi.* אָנָה Past 3 s. m.,—*Pü.* (to be occa-  
*sioned, to happen*), יָאָנָה & תָּאָנָה Fut. 3 s. m. & f.,—  
 and *Hithp.* Partic. מְתַאָנֶה (one making occasion, or  
*seeking occasion*) s. m.—These forms agree with  
 Tab. XXIII.

אָנָה (see אָנָה).

**אפה** used only in *Kal* (to bake), *Nφ.* (to be baked).

#### KAL

PAST אָפָה 3 s. m., אָפִיתָ 2 s. m., אָפִיתִי 1 s., אָפוּ 3 pl.;

PARTIC. אָפֶה s. m. (whence אָפְהֶם, with Pron.-Aff. הֶם *their*,

Hos. vii. 6), אָפִים pl. m., אָפוֹת pl. f.;

IMPER. אָפוּ (Ex. xvi. 23) 2 pl. m., instead of אָפוּ;

FUT. וְתָפְהוּ (1 S. xxviii. 24) 3 s. f. w. ו Conv. and Aff. *him*

or *for him*—instead of וְתָאֲפְהוּ,—

אָפוּ 3 pl. m., תָּאֲפוּ 2 pl. m.

#### NIPH-ÄL

FUT. תָּאֲפֶנָּה 3 s. f., תָּאֲפִינָה 3 pl. f.

**אפה** only in *Kal* (to compass) אָפְפוּ Past 3 pl., like פָּקְדוּ in  
 Tab. XIV,—and w. Aff. *me* as in Tab. XXV.

**ארה** only in *Kal* (to pluck) Past אָרִיתִי 1 s., אָרוּ 3 pl. (in וָאָרוּהָ  
 with ו pref. & Objective Aff. הָ *it* (f.), Ps. lxxx. 13).

**ארר** *to curse*, used only in *K.*, *Nφ.*, *Pi.*, and *Höph.*

#### KAL

INFIN. Abs. אָרוּר;



PAST אָרוֹתִי 1 s. (also אָרוֹתֶיהָ with Objective Aff. הָ her);  
 PARTIC (1) אָרְרִי pl. m. (i.e.), אָרְרִיךָ pl. m. w. Aff. thy m.  
 [For the = see Pt. I, § 72 (β).]

PARTIC (2) אָרוֹר s. m., אָרוֹרָה s. f., אָרוֹרִים pl. m.;

IMPER. [אָר] 2 s. m. אָרָה with הָ. (The = of the אָ is ֶ, there being no Accent on the word,—Pt. I, § 37),  
 אָרִי and אָרוּ 2 pl. m.;

FUT. תָּאֲרַ 2 s. m., תָּאֲרַ 1 s.

# NIPH-ĀL

PARTIC. נִאֲרִים pl. m. Mal. iii. 9.

# PĪ-ĒL

PAST [אָרַר] in אָרְרָה 3 s. m. with Objective Aff. הָ her  
 Gen. v. 29. For the = comp. Pt. I, § 72.

PARTIC. מִאֲרִים pl. m.

# HOPH-ĀL

FUT. יִאֲרַ 3 s. m. (in Pause, for יִאֲרַ).

אתה (or אתָּא) to come, used only in *Kal* and in Imperative *Hφ*.

# KAL

PAST אָתָּה (and אָתָּא Is. xxi. 12), אָתָּנִי 1 pl. from אָתָּא;

PARTIC. אָתִיּוֹת pl. f.;

IMPER. אָתִיּוֹ 2 pl. m.;

FUT. יִאֲתָה 3 s. m. (וַיֵּתָא Deut. xxxiii. 21, וַיֵּאֲתָ Is. xli. 25,  
 —and with Aff. נִי = me, וַיֵּאֲתֵנִי Job iii. 25),

תֵּאֲתָה 3 s. f. (Mi. iv. 8),

יֵאֲתִי 3 pl. m. (וַיֵּאֲתִיּוּ Is. xli. 5), with ׀, and  
 ׀ Conversive;

# HIPH-ĀL

IMPER. הֵתִיּוֹ 2 pl. m.

**בוא** used only in *Kal* (to come, come upon, enter, etc.), *Hφ.* (to cause to come, to bring), and *Hoph.* (to be brought).

## KAL

INFIN. **בֹּא** & **בוא** (\***בָּא**, & **בָּאָה** 1 K. xiv. 12 with **ה**,  
**בָּא**, **לָבֹא**—**בָּא** in actual construction,—**מָבֹא**);  
 with Affs. **בֹּאוּ**, **בָּאוּהָ**, **בָּאוּךְ** & **בָּאוּכָה** with **ה**, etc.

PAST **בָּא** 3 s. m., **בָּאָה** 3 s. f. (w. Aff. **בָּאתָנוּ** Ps. xlv. 18),  
**בָּאת** & **בָּאתָה** 2 s. m., **בָּאת** 2 s. f. (For **בָּאת**, in  
**וּבָאת** 2 S. xiv. 3, see Pt. I, § 29, Note (†)).

**בָּאתִי** 1 s.,

**בָּאוּ** 3 pl. (also **בָּאוּ** †, perhaps twice),

**בָּאתֶם** 2 pl. m.,

**בָּאוּ** 1 pl. (**בָּנוּ** 1 S. xxv. 8, with the Note 'lacking **א**');;

PARTIC. **בֹּא** s. m., **בָּאָה** s. f.,

**בָּאִים** pl. m. (i.c. **בָּאִי**), w. Aff. **הֶרְבָּאוּהָ**,—**בָּאוֹת** pl. f.;

IMPER. **בֹּא** (or **בוא**, and **בָּאָה** with **ה**) 2 s. m.,

**בָּאִי** (or **בואִי**) 2 s. f., **בָּאוּ** 2 pl. m.;

FUT. **יָבֹא** † (with **ו** Conv. **וַיָּבֹא**, 1 K. xii. 12 *Kthiv* for  
**וַיָּבֹא** *Kri*, **וַיָּבֹאוּ** 1 K. xii. 3 *Kthiv* for **וַיָּבֹא** *Kri*),—  
 for the 3 s. m. 'w. Affs.' see \* \* next page,—

\* There may be **ו** in the place of **—**, as in **בָּבוֹא**, **בָּבוֹא**, **לָבוֹא** & **לָבוֹא**, **מָבוֹא** (& **מָלָבוֹא** from the entering of), **בֹּאוֹ** *His coming* Mal. iii. 2, **בָּבוֹאוֹהָ**, etc.,—and so **בָּאוּ** and **בָּאוּהָ** (also **בָּאוּהָ**) *their f. coming*.

† **בָּאוּ** Jer. xxvii. 18 is generally taken as Past 3 pl., like **בָּשׂוּ** in Tab. XX. Some propose to read **יָבֹאוּ** (Fut. 3 pl. m.). But the *Infin.*, not the *Future*, is mostly used after **לָבֹא**. The *Future* is rare. The *Past* is also rare, but it occurs in Jer. xxiii. 14 (**לָבֹא** *שָׁבוּ*). [If any *must* emend, they had better propose to read **בֹּא**—omitting the **ו**.—They would thus have the *Infin.* **בֹּא** after **לָבֹא** as usual.] Some have taken **בָּאוּ** Jer. l. 5 also as Past 3 pl.

‡ There may be **ו** in place of **—** here.

\* תבֹּא 3 s. *f.* (this with ה would be תבֹּאָה, from which is † תבֹּאָתָה Deut. xxxiii. 16 with a re-duplicated ה, and תבֹּאָתָךְ Job xxii. 21 with Aff. ך *thee m.*),

with ו Conv. \* וְתבֹּא,—

for 3 s. *f.* 'w. Affs.' see \* \* below,—

\* תבֹּא 2 s. *m.*, תבֹּאִי 2 s. *f.* See also Note (†) for 1 S. xxv. 34 (and Ez. xxii. 4),

\* אבֹּא 1 s. (and, with ה, \* אבֹּאָה), with ו Conv. \* וְאבֹּא,

יבֹּאוּ 3 pl. *m.* (and, with ן, § 239, יבֹּאוּן),

† תבֹּאָנָה 3 pl. *f.*, also תבֹּאָנָן & \* תבֹּאָיִנָה, § 231 (5).

תבֹּאוּ 2 pl. *m.*,

וְנבֹּא 1 pl. (and, with ה, \* נבֹּאָה), with ו Conv. וְנבֹּא.

\* \* With Pron.-Affs. the forms are :—

3 s. *m.* \* יבֹּאֲנוּ w. Aff. *him*, יבֹּאֲנִי w. Aff. *me* ;

3 s. *f.* \* תבֹּאֲנוּ & תבֹּאֲהוּ with Aff. *him*,

תבֹּאֲךָ [p. for תבֹּאֲךָ] w. Aff. *thee m.*,—also

תבֹּאֲתָךְ, see under תבֹּא 3 s. *f.* above,—

w. Aff. *me* ;

3 pl. *m.* יבֹּאֲנוּ w. Aff. *me* (also ויבֹּאֲנוּ with ו pref.).

## HIPH-IL

INFIN. הִבֵּא Absol., לְהִבֵּא (לְהִבִּיא) Jer. xxxix. 7, comp. Note † on p. 79) ;

\* There may be י in place of the — here.

† A similar form to this, viz. וְתבֹּאָתָךְ *Krî* (וְתבֹּאָתָי *Kthiv*), 1 S. xxv. 34, is 2 s. *f.* Fut. *K.* fr. בוא w. ו Conv.—We also find וְתבֹּאוּ as 2 s. *f.* Fut. *K.* w. ו Conv. (Ez. xxii. 4). Each of these is irregular for וְתבֹּאִי.

‡ And תבֹּאֲנָה with י 'superfluous,' 1 S. x. 7. Also, with ו Convers., Esth. iv. 4.

[HIPH-îL contin.]

PAST הִבִּיאָהּ 3 s. m.—w. Affs. (him) הִבִּיאוּ, (her) הִבִּיאָהּ,  
(thee m.) הִבִּיֵאֵךְ, (me) הִבִּיֵאֵנִי;—

הִבִּיָּאָהּ 3 s. f.;

הִבִּיאתָ 2 s. m. (הִבִּיאתָ 2 K. ix. 2,—and הִבִּיאתָ in  
הִבִּיאתָנוּ, הִבִּיאתָם, הִבִּיאתָנִי, i.e. 2 s. m. w. Affs.  
me, them m., us; but there are also, fr. הִבִּיאתָ, the  
forms הִבִּיאתָנוּ, הִבִּיאתָהּ, i.e. 2 s. m. with  
Affs. him, her, us);

הִבִּיאתִי 1 s. (הִבִּיאתִי Nu. xiv. 31,—and הִבִּיאתִי in  
הִבִּיאתִים, הִבִּיאתֶךָ, הִבִּיאתִיהוּ & הִבִּיאתִיו, i.e. 1 s. w. Affs. him, thee m., them m.),—also  
הִבִּיאתִיו (Song iii. 4) 1 s. w. Aff. him.

הִבִּיאוּ 3 pl.—w. Affs. (him) הִבִּיאוּהוּ, (thee f.) הִבִּיאוּךְ,  
(them m.) הִבִּיאוּם & ם—Pt. I, § 14;

הִבִּיאתֶם 2 pl. m. (הִבִּיאתֶם 1 S. xvi. 17);

הִבִּיאוּם in הִבִּיאוּם 1 pl. w. Aff. them m., Nu. xxxii. 17.

PARTIC. מְבִיא s. m. (מְבִי Kthiv for מְבִיא Kri four times,  
and מְבִיאוּ Kthiv for מְבִיא Kri once),

מְבִיאים pl. m. (& מְבִיִּים, i.e. מְבִיִּים);

IMPER. הִבֵּא 2 s. m. (once הִבֵּא 1 S. xx. 40,—and

הִבֵּא Jer. xvii. 18, which may however be Infin.,—  
also הִבִּיָּא with ה);

הִבִּיאוּ 2 s. f., הִבִּיאוּ 2 pl. m.;

FUT. יְבִיא 3 s. m. (& יְבִיא Pt. I, § 12), with וְיְבִיא Conv. יְבִיא,  
and once יְבִיֵא Ez. xl. 3,—

With Affs., (him) יְבִיאוּהוּ & יְבִיאתָהּ, (her) יְבִיאתָהּ &  
יְבִיאתָךְ, (thee m.) יְבִיאתָךְ, etc.,—

תָּבִיא 3 s. *f.* & 2 s. *m.*, with ו Conv. וְתָבִיא,—

With Affs., (*him*) תָּבִיאֲנִי etc., (*them m.*) תָּבִיִּאֵם

& תָּבִיאֲמוֹ Ex. xv. 17,—

אָבִיא 1 s. (*Kthiv* for אָבִיא *Kri* 1 K. xxi. 29,

אָבִי 'lacking א' Mi. i. 15, with ו Conv. וְאָבִיא

(& וְאָבִיא), וְאָבִיא *Kthiv* for וְאָבִיא *Kri* Josh.

xxiv. 8; with Affs., (*him*) אָבִיאֲנִי, etc.;

יָבִיאוּ 3 pl. *m.* (& יָבִאוּ, with ו—§ 239), with

ו Conv. וְיָבִיאוּ (and וְיָבִאוּ),—

With Affs., (*him*) יָבִיאֲהוּ & יָבִיאֲהוּ, (*me*) יָבִיאֲנִי,

(& יָבִיאֲמוֹ & יָבִיאֲמוֹ;

תָּבִיאֲנָה 3 pl. *f.*;

תָּבִיאוּ 2 pl. *m.*;

נָבִיא 1 pl.,—w. Aff. (*them m.*) נָבִיאֵם.

# HOPH-ĀL

PAST הִבָּא 3 s. *m.*,

הִבָּאת 3 s. *f.* Gen. xxxiii. 11, and הִבָּאתָ (with ה)

Ez. xl. 4 [for הִבָּאתָ],

הִבָּאוּ 3 pl.;

PARTIC. מִבָּא s. *m.*, מִבָּאִים pl. *m.*, מִבָּאוֹת pl. *f.*;

FUT. יִבָּא 3 s. *m.*, יִבָּאוּ Jer. xxvii. 22 Pause-form (not

in Pause) for יִבָּאוּ 3 pl., comp. § 167 (ii).

[Note. The 2<sup>d</sup> Rt-letter is Consonantal in Verb-forms from the next five roots—except in the case of certain contracted and apocopated forms which the Student will easily recognize] :—

רוה only in הִרְוָה (Lev. xii. 2, *her being weak or faint*), Infin.

*Kal* w. Aff. *her* [like הִרְוָה from הִרְוָה, of הִרְוָה].



הוא (?) used only in *K.* (*to be*).

KAL

IMPER. הִיּוּא 2 s. *m.* ;

FUT. יִהְיֶה 3 s. *m.* (a shortened form, Eccles. xi. 3),—perhaps for יִהְיֶה with ה in the place of ו *i.e.* “the ו Quiescent—as the ו in יִשְׁתַּחֲוֶה” for יִשְׁתַּחֲוֶה (as R. D. Kimkhi says), or for יִהְיֶה or יִהְיֶה from הוּה as יְהִי short for יִהְיֶה from היה (so the Mendelssohnian *Bt-ur hammilloth*). According to this latter view the ה might be ‘added’ as in אָבוּא for אָבּוּ and הִלְכוּא for הִלְכוּ (so Aben Ezra, who takes יִהְיֶה to be plural, as R. D. K. did at first).

Both of the two words above might have been given under the next Root הוה, as R. D. K. gives them.

הוה used only in *K.* (*to be*).

KAL

PARTIC (1) הֹוֶה s. *m.* ;

IMPER. הִוֶּה 2 s. *m.*, הִוֵּי 2 s. *f.*

[Note. The form הִוֶּה Imper. 2 s. *m.* with ה in the place of the Quiescent ה, and יִהְיֶה short for יִהְיֶה or יִהְיֶה Fut. 3 s. *m.* with ה added, were given under הוא—see there].

היה used only in *K.* (*to be*), and *Nφ.* (*to be done*, etc.).

KAL

INFIN. הִי & הִיה (Absol.), הִיּוֹת (Constr.)—and, with prefixes, בְּהִיּוֹת, לְהִיּוֹת, מְהִיּוֹת (or with — thus, בְּהִית, לְהִית, מְהִית),—and with Pron.-Affs. (his) הִיּוֹתוּ, (her) הִיּוֹתָהּ, etc.,

בְּהִיּוֹתוֹ (at his being, i.e. when he was), וְלִהְיֶיךָ (and for thy m. being, i.e. and that thou mightest be), etc.;

PAST הָיָה 3 s. m., הָיְתָה (p. הִיָּתָה) 3 s. f. and (with הַ

Interrogative הֲהִיָּתָה) comp. § 7, c, Note (†),

הָיָה (also הָיָה once, and הָיְתָה once) 2 s. m.,

הָיְתָה 2 s. f. (הָיְתָה with י 'superfluous,' Ez. xvi. 31.—

For הָיְתָה 2 S. xiv. 2, see Pt. I, § 29, Note †),

הָיְתָה 1 s.,

הָיְתָם (& הָיְתָם Deut. xxxi. 27) 2 pl. m., and

with וַ pref. וְהָיְתָם,

וְהָיְתָם 1 pl.;

PARTIC (1) הֹוֶה s. f. (Ex. ix. 3);

IMPER. הָיֵה 2 s. m. (with וַ pref., וְהָיֵה), הָיִי 2 s. f.,

הָיוּ 2 pl. m. (with וַ pref., וְהָיוּ).

FUT. יִהְיֶה 3 s. m.—apocop. יְהִי (p. יִהְיֶה), and with וַ Convers. יִהְיֶה (p. יִהְיֶה),—

יִהְיֶה 3 s. f. & 2 s. m.—apocop. יִהְיֶה, & with וַ Convers.

יִהְיֶה,—

יִהְיֶה

יִהְיֶה 2 s. f.—with וַ Convers. יִהְיֶה, (also apocop. יִהְיֶה

Nah. iii. 11, & with וַ Convers. יִהְיֶה Ezek. xvi. 34),—

יִהְיֶה 1 s.—apocop. יִהְיֶה, & with וַ Convers. יִהְיֶה,—

יִהְיֶה 3 pl. m.—with וַ Convers. יִהְיֶה,— Apoc

יִהְיֶה or יִהְיֶה 3 & 2 pl. f. (also, twice, יִהְיֶה in

יִהְיֶה)—with וַ Convers. יִהְיֶה or יִהְיֶה,—

יִהְיֶה 1 pl.—with וַ Convers. יִהְיֶה & יִהְיֶה.

## NIPH.

PAST  $\text{נָהָה}$  3 s. *m.*—with  $\text{ה}$  Interrog.  $\text{הֲנָהָה}$

$\text{נָהָתָה}$  3 s. *f.* (p.  $\text{נָהָתָהּ}$ ),

$\text{נָהִייתָ}$  2 s. *m.*,

$\text{נָהִייתִי}$  1 s. ;

PARTIC.  $\text{נָהָה}$  s. *f.*

$\text{חַוָּה}$  used only in *Pi.* (*to tell, declare, shew*).

## Pī-êl

INFIN.  $\text{חַוָּה}$  in  $\text{מַחְוֶה}$  with pref.  $\text{מ}$  ;

FUT.  $\text{יַחְוֶה}$  3 s. *m.*,  $\text{אֶחְוֶה}$  1 s. & w. Aff. (*thee m.*)  $\text{אֶחְוֶךָ}$   
(p.  $\text{אֶחְוֶיךָ}$ ).

$\text{חַיָּה}$  used in *K.* (*to live*), *Pi.* (*to keep alive, let live, sustain, cherish, enliven, quicken*), and *Hφ.* (*to cause to live, to keep alive, etc.*).

## KAL

INFIN.  $\text{חַיָּה}$  &  $\text{חַיּוֹ}$  (Absol.),  $\text{חַיּוֹת}$  (Constr.) in  $\text{הַיּוֹתֶם}$  w. Aff.  
*their m.* and  $\text{לְחַיּוֹת}$  w. pref.  $\text{ל}$  ;

PAST  $\text{חָיָה}$  3 s. *m.*,—the forms  $\text{חַי}$  3 s. *m.* (p.  $\text{חַיִּי}$ ), and  
with  $\text{ו}$  pref.  $\text{וַחַי}$  (p.  $\text{וַחַיִּי}$ ), are ‘borrowed’ from a  
Root  $\text{חַי}$  ;—

$\text{חָיָתָה}$  3 s. *f.*,—the form  $\text{חָיָה}$  3 s. *f.* (in  $\text{וַחַיָּה}$  Ex. i. 16)  
from  $\text{חַי}$  is like  $\text{שָׁמָּה}$  from  $\text{שִׁים}$  § 226 (i) ;

$\text{חָיִיתָ}$  2 s. *m.*, and with  $\text{ה}$  at the end in  $\text{וַחַיָּתָה}$   
Jer. xxxviii. 17 ;

$\text{חַיִּי}$  3 pl.,

$\text{חַיִּיתֶם}$  2 pl. *m.* in  $\text{וַחַיִּיתֶם}$  with  $\text{ו}$  pref.

PARTIC (1) [borrowed from a Root חיי] חִי s. *m.* (p. חִי),  
 חַיָּה s. *f.*, חַיִּים pl. *m.*, חַיִּוֹת pl. *f.*,—the form חַיִּוֹת  
 pl. *f.* (Ex. i. 19) is like שְׂמוֹת from שִׁים § 226 (ii);—

IMPER. חַיָּה 2 s. *m.* in וְחַיָּה with ו pref. (Gen. xx. 7, etc.),

חַיִּי 2 s. *f.* (Ez. xvi. 6),

חַיִּי 2 pl. *m.*, וְחַיִּי with ו pref. ;

FUT. יַחְיֶה 3 s. *m.*—apocop. יָחִי (with ו Conjunctive  
 יָחִי & p. וַיָּחִי, with ו Convers. וַיָּחִי & p. וַיָּחִי),—

יַחְיֶה 3 s. *f.* or 2 s. *m.*—apocop. יָחִי (with ו Con-  
 junctive וַיָּחִי, with ו Convers. וַיָּחִי),

יַחְיֶי 2 s. *f.*,

יַחְיֶה 1 s. (with ה Interrogative הַיָּחִי),

יַחְיֶי 3 pl. *m.*, with ו Convers. וַיָּחִי,

יַחְיֶינָה 3 pl. *f.*, & with ה Interrogative הַיָּחִינָה,

יַחְיֶי 2 pl. *m.*, & with ׀ (§ 145) יַחְיֶי,

יַחְיֶי 1 pl.

# PĪ-ÊL

INFIN. לַחְיֹת with pref. ל, & w. Affs. (him) לַחְיֹתוֹ,  
 (them *m.*) לַחְיֹתָם, (us) לַחְיֹתֵנוּ;

PAST חַיָּה 3 s. *m.*,

חַיָּתִנִּי Ps. cxix. 50, 3 s. *f.* w. Aff. *me*—in Pause,

חַיָּתִנִּי 2 s. *m.* with Aff. *me* (p. חַיָּתִנִּי),

חַיִּי 3 pl.,

חַיָּתָם 2 pl. *m.* in הַחַיָּתָם, with ה Interrogative ;

PARTIC. מַחְיֶה s. *m.* ;

IMPER. [חַיָּה 2 s. *m.*] w. Affs. (it *m.*) חַיָּהּ, (me) חַיָּי ;

FUT. יִחַיָּה 3 s. *m.*, with Affs. (*him*) יִחַיֶּהּ in וַיִּחַיֶּהּ with  
 ן Conjunctive, (*her*) יִחַיָּהּ in וַיִּחַיָּהּ with ן Convers.,  
 (us) יִחַיֵּינוּ,

תַּחַיָּה 3 s. *f.* or 2 s. *m.*,

w. Affs. (*me*) תַּחַיֵּנִי, (*us*) תַּחַיֵּינוּ,

תַּחַיֵּנוּ in Ps. lxxi. 20 is *Kthiv* for תַּחַיֵּנִי *Kri*;

וַאֲחַיָּה 1 s. & with ן Conjunctive וַאֲחַיָּהּ,

יַחֲיוּ 3 pl. *m.*, and with ה Interrogative הֲיַחֲיוּ,—  
 with Aff. (us) יַחֲיוּנוּ,

תַּחַיֵּינָה [3 &] 2 pl. *f.*, & וַתַּחַיֵּין with ן Convers.,

תַּחַיֵּי 2 pl. *m.* in תַּחַיֵּין with ן (§ 145),

נַחַיָּה 1 pl.

# HIPH.

INFIN. הַחִיָּה (Absol.), [הַחִיּוֹת Constr. in] & לְהַחִיּוֹת  
 with ל pref.,—and w. Aff. *him* לְהַחֲיוֹתוֹ;

PAST הִחַיָּה 3 s. *m.*,

הִחַיָּת 2 s. *m.* in הִחַיֵּתָנוּ 2 s. *m.* w. Aff. *us*,

הִחַיֵּיתִי 1 s.,

הִחַיֵּיתֶם 2 pl. *m.*;

IMPER. הַחִיָּה 2 s. *m.* in הִחַיֵּינִי 2 s. *m.* w. Aff. *me*,

הַחִיּוּ 2 pl. *m.*

טוא (or טאא) used only in the *Pilpél* Past 1 s. (טאטאתִי) with  
 Objective Aff. ה *her*, in וטאטאתִיהּ Is. xiv. 23.

טוו *to spin*, only in טוּוּ (Ex. xxxv. 25, 26) *K.* Past 3 pl.

יאה only in יאַתָּה (Jer. x. 7) *K.* Past 3 s. *f.* [in Pause, for יאַתָּהּ].

יבב only in וַתִּבֶּב Ju. v. 28 and *she cried out*, 3 s. *f.* Fut. *Pi.*  
 with ן Convers.



יִגָּה used only in *Nφ.* (*to be afflicted*), *Pi.* and *Hφ.* (*to afflict*).

## NIPH-ĀL

PARTIC., with ׀ in place of the usual ׀, נִיגִי pl. *m.* in  
Constr. [from נִיגִים], נִיגוֹת pl. *f.* ;

## Pi-ÊL

FUT. וַיִּגָּה 3 s. *m.* with ׀ Conversive, Lam. iii. 33, for  
וַיִּיגָה (cp. וַיִּדָּו for וַיִּדֹּו) ;

## HIPH-ÎL

PAST הִוְגָּה 3 s. *m.* (הוֹגָה, with Aff. הָ— *her*) ;

PARTIC. מוֹגִים pl. *m.* in מוֹגִיךָ Is. li. 23, with Aff. יָךְ—  
(*thy f.*) ;

FUT. תִּגְיוֹן 2 pl. *m.* with ׀, Job xix. 2, (instead of תִּוְגְיוֹן).

[Note. הִגָּה 2 S. xx. 13 has a form borrowed from this Root, but in signification it belongs to הִגָּה *to remove* (Is. xxvii. 8, Prov. xxv. 4). This הִגָּה may be *Hiph.* Past 3 s. *m.* of יִגָּה (according to form), “one caused to remove [him]” = “he was caused to be removed.” It might perhaps be supposed to be for הִוְגָּה *Hoph.* Past 3 s. *m.* of הוּגָה,—or, possibly, for הִוְגָּה with — for ׀ as some take הוֹדַע Lev. iv. 23 to be *Hoph.* Past 3 s. *m.* from יִדַּע.]

יִרָה (I) (*to put forth or away, Pi. to cast the lot*) used only in  
*Kal* Imper. יִרֹו 2 pl. *m.* Jer. l. 14, and *Pi.* Infin.  
לִיִּרֹות Zech. ii. 4 & Fut. יִרֹו for יִירֹו 3 pl. *m.* in  
יִרֹו Lam. iii. 53. (But יִרֹו in Joel iv. 3, Obad. v. 11,  
Na. iii. 10, may be supposed to be ‘borrowed’ fr.  
a Root יִרַד,—like סָבַו Past *K.* 3 pl. fr. סָבַב.)

יִרָה (II) (*to render acknowledgment, confess, praise*), used  
only in *Hφ.* and *Hθ.*

## HIPH-ÎL

INFIN. לְהוֹדוֹת, הוֹדוֹת, (or with ׀ as in בְּהוֹדוֹת, בְּהוֹדוֹת);

PAST הוֹדִינוּ 3 pl., הוֹדִינוּ 1 pl.;

PARTIC. מוֹדֶה s. m., מוֹדִים pl. m.;

IMPER. הוֹדוּ 2 pl. m.;

FUT. יוֹדֶה 3 s. m. (once יְהוֹדֶה Neh. xi. 17),—w. Aff.

(thee m.) יוֹדֶךָ & יוֹדֶךָ Pause-form Is. xxxviii. 19,

תוֹדֶה 3 s. f. in תוֹדֶךָ Pause-form, w. Aff. thee m.,

אוֹדֶה 1 s. (once אֶהוֹדֶנִּי in אֶהוֹדֶנִּי—with Aff. נִי—him

—Ps. xxviii. 7), also w. Affs. (him) אוֹדֶנִּי,

(thee m.) אוֹדֶךָ (p. אוֹדֶךָ),

יוֹדוּ 3 pl. m. (once יְהוֹדוּ in יְהוֹדוּ Ps. xlv. 18),

also w. Aff. thee m. יוֹדֶךָ (& יוֹדֶךָ Ps. xlix. 19),

נוֹדֶה 1 pl.

## HITHPĀ-ÊL

INFIN. הִתְוַדֹּת in וְהִתְוַדֹּתוּ—with prefixes כ and ו, and

Aff. ו his;

PAST הִתְוַדֶּה 3 s. m., הִתְוַדֶּה 3 pl.;

PARTIC. מְתוֹדֶה s. m., מְתוֹדִים pl. m.;

FUT. אֶתְוַדֶּה 1 s., יִתְוַדֶּה 3 pl. m.

לל used only in Hφ. (to howl, utter a loud cry of lamentation).

## HIPH-ÎL

PAST הִלֵּל (for הִלִּיל) 3 s. m.;

IMPER. הִלֵּל 2 s. m., הִלִּיל 2 s. f., הִלִּילוּ 2 pl. m. (הִלִּילִי

Jer. xlviii. 20 is *Kthiv* for הִלִּילוּ *Kri*);

FUT. יִלֵּל 3 s. m., אִלִּיל (& אִלִּלָה with ה) 1 s.,

יִלִּלוּ (& יִלִּלוּ) 3 pl. m., תִּלִּילוּ 2 pl. m.

ינה used only in *Kal* and *Hφ.* (*to oppress*).

## KAL

PARTIC. יֹנֶה s. *f.* (in הַיֹּנֶה, with the ה of § 6, *the oppressing one f.*, Jer. xxv. 38, etc.) ;

FUT. יִנֶּם 1 pl. with Aff. ׀־ them *m.* [for ׀־, cp. וְנִירָם and Note (ε, vii, 2) on p. xl] according to some. Others take this to be the Noun נֵין *progeny* with ׀־ *their m.*—Ps. lxxiv. 8.—

## HIPH-ÎL

INFIN. לְהוֹנֶת (in לְהוֹנֶתָם, with Aff. ׀־ *them m.*) ;

PAST הוֹנָה 3 s. *m.*, הוֹנִי 3 pl. ;

PARTIC. מוֹנִים (in מוֹנֵיךָ Is. xlix. 26—with Aff. יָךְ—*thy f.*) ;

FUT. יוֹנֶה 3 s. *m.*, תוֹנֶה 2 s. *m.* (w. Aff. הִם *him* תוֹנֶנִּי),  
יוֹנִי 3 pl. *m.*, תוֹנִי 2 pl. *m.*

יעה used only in וַיַּעַה (Is. xxviii. 17) *K.* Past 3 s. *m.* with ו, “*and it shall sweep away*” (E.V.).

יפה used only in *Kal* (*to be beautiful*),—and in *Pi.* (*to beautify*) once, and once in פִּעֲפַע [comp. p. 176 (γ)] (*to be very beautiful*), and once in *Hθ.* (*to beautify oneself*).

## KAL

PAST [יָפָה 3 s. *m.*], יָפִית 2 s. *f.* (like גָּלִית in Tab. XXIII),  
יָפוּ 3 pl. ;

FUT. יִיף 3 s. *m.* apocopated—for יִיפָה—(in וַיִּיף Ez. xxxi. 7),  
יִיפִי 2 s. *f.* (in וַתִּיפִי Ez. xvi. 13).

## PĪ-ÊL

FUT. יֵצֵא 3 s. m. in יֵצֵא (with Aff. הוּ — *him*);

## פַּעַל

PAST יָצָא 2 s. m., Ps. xlv. 3.;

## HITHPĀ-ÊL

FUT. יִצְאָה 2 s. f.

יָצָא (*to go out, go out from*) used only in *Kal*, *Hφ.*, and *Hoph.*

## KAL

INFIN. \*יָצָא Abs., יָצָא Constr. (יָצָא, יָצָא, יָצָא—  
but יָצָא in actual construction—יָצָא, and  
with Affs. יָצָא, יָצָא, etc.);

PAST יָצָא 3 s. m., יָצָא 3 s. f. (p. יָצָא), יָצָא 2 s. m.,  
יָצָא 2 s. f.,

יָצָא 1 s. (once יָצָא, Job i. 21, ‘lacking א’),

יָצָא 3 pl. (p. יָצָא,—w. Aff. *me* יָצָא Jer. x. 20),

יָצָא 2 pl. m., יָצָא 1 pl.;

PARTIC. \*יָצָא s. m., \*יָצָא s. f. (הַיָּצֵא Deut. xxviii. 57,  
with the Note “lacking א,” comp. § 98)—יָצָא,  
Eccl. x. 1, is for יָצָא Partic. *K.* s. f. with  
pref. שׁ (p. 24, latter part of Note *d*),—

\*יָצָא pl. m. (i.e. \*יָצָא), \*יָצָא pl. f.;

\* There may be י in the place of — here.

IMPER. צֵא 2 s. m. (& צֵאָה, with ה, in Pause), צֵאִי 2 s. f.,  
צֵאוּ 2 pl. m., p. צֵאוּ (צֵאוּ, Jer. i. 8, is *Kthiv* for  
צֵאוּ *Kri*), צֵאוּנָה 2 pl. f.;

FUT. יֵצֵא 3 s. m., יֵצֵא 3 s. f. & 2 s. m., etc. (like יֵשֵׁב,  
etc., in Tab. XVIII, but)

יֵצְאוּ 3 & 2 pl. f. (and יֵצְאוּ 3 pl. f., Ex. xv. 20).

With ׀ Conversive the ׀ of א׀ remains,—thus  
וַיֵּצֵא, וַיֵּצְאוּ, etc.

## HIPH-IL

INFIN. הוֹצִיא, לְהוֹצִיא, etc.,—and, with Affs.,

(*my bringing out*) הוֹצִיאִי (this is *Kri*, for הוֹצִיא  
*Kthiv*, in Jer. vii. 22), etc.,

(*to bring him out*) לְהוֹצִיאֵהוּ, etc.;

PAST הוֹצִיא 3 s. m. (& הוֹצִיא Deut. xxii. 14),—with Affs.,

(*thee m.*) הוֹצִיאָךְ & הִצֵּאָךְ, (*me*) הוֹצִיאֵנִי,  
(*them m.*) הוֹצִיאָם, (*us*) הוֹצִיאֵנוּ;—

הוֹצִיאת 2 s. m.—w. Affs. (*him*) הוֹצִיאתוּ, etc.,—

הוֹצִיאת 2 s. f., (for וְהוֹצִיאת 2 s. f. 1 K. xvii. 13,  
see Pt. I, § 29, Note †),

הוֹצִיאתִי 1 s.,—w. Affs. (*them m.*) הוֹצִיאתִים, etc.,—

הוֹצִיאוּ 3 pl., הוֹצִיאתֶם 2 pl. m.;

PARTIC. מוֹצִיא s. m. (& מוֹצִיא once, Ps. cxxxv. 7),—w. Affs.,

מוֹצִיא, etc., (הַמוֹצִיאָךְ *The One bringing thee out*,  
Deut. viii. 14 & xiii. 11),—

מוֹצִיאים pl. m., & מוֹצִאִים, i.e. מוֹצִיא;



IMPER. הוציא 2 s. *m.* (and הוציאה with ה),—also הוציא

Is. xliii. 8 (which may however be Infin.);—

\* הוציא Gen. viii. 17 is *Kri* for הוציא *Kthiv*,—w. Affs.,

(*it f.*) הוציאה, (*me*) הוציאני, (*them m.*) הוציאתם,—

הוציאני 2 s. *f.*, הוציאתו 2 pl. *m.*,—and, with Affs.,

(*him*) הוציאתו, (*her*) הוציאתה;

FUT. יוציא 3 s. *m.* (& יצא Job xxviii. 11),—† יוציא, (יוציא)

Ju. xix. 25,—also יוציא),—

w. Affs., (*it f.*) יוציאה, etc.,—

תוציא 3 s. *f.* & 2 s. *m.* (and † תצא),—

w. Affs., (*me*) תוציאני, (*us*) תוציאנו,—

תוציאנו 3 pl. *m.* (also יוציאנו),—

w. Affs., (*him*) † יציאתו (& יצאתו), (*them m.*) יוציאתם,

תוציאנו 2 pl. *m.*, נוציא 1 pl.

#### HOPH-ĀL

PAST [הוציא 3 s. *m.*], הוציאה 3 s. *f.* in Pause for הוציאה;

PARTIC. [מוציא s. *m.*], מוציאת s. *f.*, מוציאים pl. *m.*,

מוציאות pl. *f.*

ירא used in *Kal* (*to fear*), *Nφ.* (*to be feared*), and *Pi.* (*to put in fear*).

#### KAL

INFIN. Constr. ירא Josh. xxii. 25, like פקר; also ליראה

with ה, cp. § 137 (4, iii),—and לרא 1 S. xviii. 29,—

מיראתו 2 S. iii. 11 *from his fearing*;

\* This form is like הפקר. Similarly, in Ps. v. 9, הִיִּשֶׁר *Kri* for הוֹשֶׁר *Kthiv* (with — before the ר for Euphony).

† There may be ה in place of the — here.

PAST יֵרָא 3 s. *m.*, יֵרָאָה 3 s. *f.* (p. יֵרָאָה:),

יֵרָאָת 2 s. *m.*, יֵרָאָתִי 1 s.,

יֵרָאוּ 3 pl. (יֵרָאוּהוּ) with Aff. *him*,

יֵרָאֹךְ w. Aff. *thee m.*, יֵרָאֹנִי w. Aff. *me*,

יֵרָאָתֶם 2 pl. *m.* (יֵרָאָתֶם Josh. iv. 24),

יֵרָאָנוּ 1 pl.

PARTIC. יֵרָא s. *m.* (i.c. יֵרָא), יֵרָאָת Constr. form of יֵרָאָה s. *f.*,

יֵרָאִים pl. *m.* (i.c. יֵרָאִי, and with Affs. יֵרָאִיו, יֵרָאִיךְ);

IMPER. יֵרָא 2 s. *m.*, יֵרָאוּ 2 pl. *m.*;

FUT. \*יֵרָא 3 s. *m.*

(with ו Convers. יֵיִרָא and sometimes וִיִרָא),

w. Affs. (*thee m.*) יֵרָאָךְ Jer. x. 7, (*me*) יֵיִרָאֹנִי,—

תֵּיִרָא 3 s. *f.* & 2 s. *m.*,

\*תֵּיִרָאִי 2 s. *f.* (p. תֵּיִרָאִי:),

אֵיִרָאָנוּ 1 s.,—w. Aff. *him*

יֵרָאוּ & יֵרָאוּ: (Pt. I, § 44) 3 pl. *m.* (p. יֵרָאוּ: & יֵרָאוּ:),

also יֵרָאֹנִי with ו),—

w. Aff. *thee m.* יֵרָאֹךְ & יֵרָאֹךְ,—

תֵּיִרָאָנוּ 3 pl. *f.* Ex. i. 17,

תֵּיִרָאוּ 2 pl. *m.* (p. תֵּיִרָאוּ: & תֵּיִרָאֹנִי with ו),—

w. Aff. *them m.* תֵּיִרָאוּם and תֵּיִרָאָם,—

נִיִרָא 1 pl.

# NIPH-ĀL

PARTIC. נִוֶּרָא s. *m.*, נִוֶּרָאָה s. *f.*, נִוֶּרָאוֹת pl. *f.* (w. Aff.

*thy m.* נִוֶּרָאוֹתֶיךָ, Ps. cxlv. 6);

FUT. תִּוֶּרָא 2 s. *m.*, Ps. cxxx. 4.

\* תֵּיִרָאִי 2 s. *f.* Is. lx. 5,—but תֵּיִרָאִי in some Bibles.

## PI-ÊL

INFIN. יִרָא (in לִירְאֵנִי to put me in fear, לִירְאֵם to frighten them);

PAST יִרְאוּ 3 pl. (in יִרְאֵנִי they frightened me);

PARTIC. מִירְאִים pl. m.

ירָה used in *Kal*, to cast (to place stones for a pillar, also to shoot, shoot at,—also to water), *Nφ.* to be shot, *Hφ.* to shoot (also to teach, to point, and to cast).

## KAL

INFIN. יִרָה Absol., לִירוֹת (and once לִירוֹא 2 Chr. xxvi. 15);

PAST יִרָה 3 s. m., יִרִיתִי 1 s.;

PARTIC. \*יֹרֶה & יֹרֶה s. m., יֹרִים & יֹרִים pl. m.;

IMPER. יִרָה 2 s. m.;

FUT. נִירָה 1 pl. in וְנִירָם and we shot at them, Nu. xxi. 30.

## NIPH-ÂL

FUT. יִירָה 3 s. m. he shall be shot Ex. xix. 13.

## HIPH-ÎL

INFIN. לְהוֹרֹת,—w. Aff. them m. לְהוֹרֹתָם;

PAST הִרָה (in הִרְהוּ he taught him, הִרְנִי he hath cast me),

הִרָתָ 2 s. m. in הִרְתָּנִי thou hast taught me (— for — in Pause),

הִרִיתִי 1s. (and הִרִיתִי in הִרְתִּיךָ Prov. iv. 11 (*I have taught thee*)).

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\* This Participle is used as a Noun for the "early rain" in Deut. xi. 14, Jer. v. 24. יֹרֶא Prov. xi. 25 is taken by some as *Hoph.* Fut. 3 s. m. from יֹרֶא (יֹרֶא for יֹרֶה, —, ע), and by others as *Hoph.* Fut. 3 s. m. from יֹרֶה (יֹרֶא for יֹרֶה and this for יֹרֶה—"as הוֹרֶע for הוֹרֶע," which is somewhat questionable, Lev. iv. 23 & 28). It may perhaps be for the יֹרֶה "early rain" above, this being taken figuratively for a "refreshing beneficent one."

PARTIC. מוֹרֶה s. *m.*, מוֹרִים pl. *m.* (2 S. xi. 24, w. א 'superfluous'),—w. Affs. מוֹרִיךְ *thy m. teachers*, מוֹרִי *my teachers* (in Pause);

IMPER. הוֹרֶה 2 s. *m.* (in הוֹרֵנִי & הוֹרְנִי *teach me*), הוֹרִי 2 pl. *m.* (in הוֹרְנִי *teach me*);

FUT. יוֹרֶה 3 s. *m.* (וַיֹּר and he shot 2 K. xiii. 17),—w. Affs., (him) יוֹרְנִי & יוֹרְהוּ, (me) יֹרֵנִי, (them *m.*) יֹרִם, (us) יוֹרְנֵנוּ;

תוֹרֶה 3 s. *f.* & 2 s. *m.* (in תוֹרֵךְ, p. תוֹרֵךְ, *it f. will teach thee*, תוֹרֶם *thou m. wilt shew them*),

אוֹרֶה 1 s. (w. Aff. thee וְאוֹרֵךְ and I will instruct thee Ps. xxxii. 8),

יוֹרִי 3 pl. *m.* *they shall teach* (יֹרִי *they shall shoot*, and once יֹרְאוּ 2 S. xi. 24 with א superfluous, יֹרְהוּ Ps. lxiv. 5 *they will shoot at him*), יוֹרְךָ *they shall teach thee m.*

ירה (the ה being consonantal) is a Root supposed by some for the word תִּירָהוּ Is. xlv. 8, which would then be *K. Fut. 2 pl. m.* for תִּירָהוּ of which they suppose the meaning to be *ne stupeatis*. A Metheg might have been expected under the ת then, thus תִּירָה.—Others (as R. D. Kimkhi, and so Fürst) take the word to be from a Root ררה in the sense of "fearing."

כוה used only in *Nφ.* (*to be burned*).

NIPH.

FUT. תִּכְפֹּה 2 s. *m.*, תִּכְפֹּינָה 3 pl. *f.*

לוה used in *K.* (to stick to, abide with,—once, Eccl. viii. 15,—elsewhere to borrow), *Nφ.* (to be joined to, united with), *Hφ.* (to lend, lend to).

## KAL

PAST לוֹנִי 1 pl.

PARTIC. לוֹה s. m.

FUT. יִלֹּה in יִלְוֵנוּ 3 s. m. w. Aff. him,

תִּלְוֶה 2 s. m.

## NIPH.

PAST נָלוּה 3 s. m. (הַנִּלְוֶה with the ה of § 98, Is. lvi. 3),

נִלְוּ 3 pl.;

PARTIC. נִלְוִים pl. m.;

FUT. יִלְוֶה 3 s. m., יִלְוּ 3 pl. m.

## HIPH.

PAST הִלְוִיתָ 2 s. m.;

PARTIC. מִלְוֶה s. m.;

FUT. יִלְוֶה in יִלְוֶךָ 3 s. m. w. Aff. thee m.,

תִּלְוֶנִי in תִּלְוֶנּוּ 2 s. m. w. Aff. him.

נאה to be beautiful, becoming (or suitable), used as a Verb only in נֶאָוָה, Ps. xciii. 5, Past 3 s. m. (as some say), and נֶאָוָה Is. lii. 7 & Song i. 10, Past 3 pl.

These words some have taken to be *Kal*, others *Pi-él*, others *Pilél* [the ם being supposed to stand for the repeated 3<sup>d</sup> Rt-letter ה,—and so in הִשְׁתַּחֲוֶה in Tab. XXIII, Note (†)]. The first one has also been supposed to be *Niph.* Past 3 s. m. of אָוָה.\*

\* So R. D. K. in his Lexicon; but in his Commentary he connects the word with נֶאָוָה, merely mentioning the other as possible.



We might perhaps suppose נָאוּ to be 'compounded' of the two forms נָאוּ and נוּ (fr. נוה) 'mixed' up together. And נָאוֹה may be a Noun "*beauty*," or "*that which is becoming*," of the same form as גָּאוֹה from גָּאה.

Obs. נָאוֹה s. m., and \*נָאוֹה s. f., are Adjectives.

נבא *Nφ. and Hθ. to prophesy (Hθ. also to offer oneself for prophesying).*

## NIPH-ĀL

INFIN. הִנְבֵּא in לְהִנְבֵּא, בְּהִנְבֵּאוֹ (w. Aff. *his*, also † בְּהִנְבֵּאוֹתוֹ Zech. xiii. 4), בְּהִנְבֵּאִי (w. Aff. *my*);

PAST נִבֵּא 3 s. m., נִבְּאתָ 2 s. m. (נִבִּיתָ Jer. xxvi. 9), נִבֵּאתִי 1 s., נִבְּאוּ 3 pl. (p. נִבְּאוּ);

PARTIC. נִבֵּא s. m., נִבְּאִים and נִבִּיִּים (i.e. נִבְּאִי);

IMPER. הִנְבֵּא 2 s. m.;

FUT. יִנְבֵּא 3 s. m., יִנְבְּאוּ 2 s. m.,

יִנְבְּאוּ 3 pl. m., יִנְבְּאוּ 2 pl. m.;

## HITHPA-ĒL

INFIN. הִתְנַבֵּוֹת, with מ prefixed 1 S. x. 13;

PAST הִתְנַבֵּיתָ 2 s. m., 1 S. x. 6,

הִתְנַבֵּאתִי 1 s. (for הִתְנֵ' Ezek. xxxvii. 10,

הִתְנַבְּאוּ 3 pl. (for הִתְנֵ' Jer. xxiii. 13;

PARTIC. מִתְנַבֵּא s. m., מִתְנַבְּאִים pl. m., מִתְנַבְּאוֹת pl. f.;

FUT. יִתְנַבֵּא 3 s. m., יִתְנַבְּאוּ 3 pl. m.

נב used only in K. Partic (2) נְבִיב s. m. "*hollow*," i.e. נְבִיב.

\* For which we find נָוָה, in תְּנָוָה Jer. vi. 2.

† Some give this as *Hithpā-ēl*, i.e. הִתְנַבְּאוֹתוֹ for הִתְנַבְּאוֹתוֹ.

נגה used only in *K.* (to shine), and *Hφ.* (to cause to shine, to lighten).

## KAL

PAST נָגַה 3 s. m.;

FUT. יִגֶּה 3 s. m.;

## HIPH.

FUT. יִגִּיהַ 3 s. m.

נר *Kal* to move, move away,—also to be driven away, as in *Pū.* & *Hoph.*;—*Hφ.* to drive away; *Hθ.* to move oneself, move oneself away.

## KAL

INFIN. נָרַךְ;

PAST נָרַךְ 3 s. f., נָרְכוּ 3 pl. (p. נִרְכּוּ);

PARTIC. נָרַךְ (or נֹרַךְ) s. m., נֹרֶכֶת s. f., נֹרְכִים pl. m.;

FUT. יִרְכֶּה 3 s. m. Na. iii. 7, יִתְרַךְ 3 s. f. G. xxxi. 40,  
יִרְכּוּ 3 pl. m. (with ׀) Ps. lxviii. 13.

Pū-ĀL נֹרַךְ 3 s. m. Tab. XXI (IV).

HIPH-ĪL יִנְרֶהוּ 3 pl. m. in יִנְרֶהוּ (with Aff. הוּ him).

## HOPH-ĀL

PARTIC. מִנֶּךְ (al. מִנֶּךְ fr. נֹר) s. m. 2 S. xxiii. 6;

FUT. יִרַךְ 3 s. m.

## HITHPĀ-ĒL

PAST הִתְנֹרַךְ 3 s. f.;

FUT. יִתְנֹרְכוּ 2 s. m. (in pause, cp. § 166 (c)), יִתְנֹרְכוּ 3 pl. m.

נרה used only in *Pī.* to remove as unclean.

## PĪ-ĒL

PARTIC. מְנִיִּם pl. m. (& מְנִיִּיכֶם with Aff. כֶּם 2 pl. m.).

נהה used only in *Kal* and *Nφ.* to lament.

KAL

PAST נָהָה 3 s. m.;

IMPER. נִהֵה 2 s. m.

NIPH-ĀL

FUT. יִנְהֶה 3 pl. m. 1 S. vii. 2, where some give the Chald. sense *to be congregated*.

נוא used only in *Hφ.* to hold back, to refuse;—also (in E.V.) to discourage, and to break, to disallow, to make of none effect.

HIPH.

PAST הִנִּיא 3 s. m.;

FUT. יִנִּיא 3 s. m. (יִנִּי Ps. cxli. 5),

יִנִּיא 3 pl. m., הִנִּיאוּ 2 pl. m. (with ן) *Kri* for תִּנִּיאוּ *Kthiv* Nu. xxxii. 7.

נוב used only in *K.* (to flourish, grow, abound, abound with,) and *Pi.* (to make to flourish—E.V. to make cheerful or grow, Zech. ix. 17),—like קום in Tab. XX.

נור to move about, etc., used only in *Kal*, *Hφ.* & *Hθ.*,—like קום in Tab. XX.—For תִּנָּר (Jer. xvi. 5) 2 s. m. Fut. *K.*, comp. § 224.

נוה used only in *Kal* (to remain at home) and *Hφ.* (to prepare a home,—or to glorify, נאה=נוה,—Ex. xv. 2).

KAL

FUT. יִנֹּה 3 s. m.

HIPH-ĪL

FUT. אֲנֹהֶה in אֲנֹהֶה 1 s. with Aff. הֵן — him.

נוח *to rest* used only in *Kal*, *Hφ.* & *Hoph.* (like קום in Tab. XX, but comp. also § 234).

[Note. Some give as from this Root the following forms (which are given as from ינח by others, see § 213 and the Note there)—*Hφ.* *to place, allow, leave, let alone*, etc., and *Hoph.* *to be placed, to be left*:—

## HIPH.

INFIN. לְהַנִּיחַ

PAST הִנִּיחַ 3 s. *m.* (& הִנַּח 1 K. viii. 9),

הִנִּיחָהּ 2 s. *m.*, הִנִּיחֵנִי 1 s.,

הִנִּיחוּ 3 pl., הִנִּיחֶם 2 pl. *m.*;

PARTIC. מְנִיחַ s. *m.*;

IMPER. הִנַּח 2 s. *m.* (& הִנִּיחָהּ with ה),

הִנִּיחוּ 2 pl. *m.* (& הִנַּחוּ);

FUT. יִנִּיחַ 3 s. *m.* (וַיִּנַּח),

with Affs. (him) יִנִּיחֶהוּ & יִנַּחֶהוּ, (them *m.*) יִנִּיחֵם,

תִּנַּח 3 s. *f.* & 2 s. *m.* (short for תִּנִּיחַ),—

with Affs. (me) תִּנִּיחֵנִי, (us) תִּנַּחֵנוּ,—

אִנִּיחַ 1 s. in שֶׁאִנִּיחֵנוּ (Eccles. ii. 18) with pref. שׁ *that* and Aff. *him*,

יִנִּיחוּ 3 pl. *m.*,—and, with Affs.,

(him) יִנַּחֶהוּ, (them *m.*) יִנִּיחֵם & יִנַּחוּם.

## HOPH-ĀL

PARTIC. מְנַח s. *m.*—(For הִנִּיחָהּ, see § 213 end).]

נוט only in תִּנוּט *Kal* Fut. 3 s. *f.* *it will be moved*.

נום *to slumber*: used only in *Kal* [like הום in Tab. XX].

נון only in יָנוֹן (*Kri* Ps. lxxii. 17, *it shall be continued* E.V., for יָנוֹן *Kthiv*)—*Nφ. Fut.* 3 s. *m.* like יָקוֹם in Tab. XX.

נום *to flee*: used only in *Kal* and *Hφ.*,\* like קוּם in Tab. XX.

נוע *to move to and fro*: used only in *Kal*, *Nφ.* and *Hφ.*, like קוּם in Tab. XX, but comp. also § 234.

נוף used in *Kal* (only נָפַתִּי Prov. vii. 17, *I have sprinkled*), *Pi.* (only יִנָּפֶה Is. x. 32, *he shall shake*), and *Hφ. to wave, sift, move backwards and forwards*,—like קוּם in Tab. XX; but besides the regular *Infin. Hφ. לְהַנִּיף* Tab. XX; we find also לְהִנָּפֶה Is. xxx. 28 with ל prefixed and ה־ at the end. The *Hφ. Past* 2 s. *m.* is הִנָּפַתְתִּי (§ 242). The 1 s. however is הִנִּיפוֹתִי Job xxxi. 21. *Hoph. Past* הוּנְפָה 3 s. *m.* *it hath been waved*.

נוץ only in *Hφ. to blossom*.

# HIPH-ÎL

PAST הִנֵּצוּ 3 pl.;

FUT. יִנְאִץ (*Eccles.* xii. 5) 3 s. *m.* . . [Others take this to be from נָאֵץ, *Hφ. Fut.* 3 s. *m.* for יִנְאִץ, in the sense of “*giving disgust*.”]

[נוק]. ‘Borrowed’ in form from this Root we find וְהִנֵּיקָהוּ Ex. ii. 9—*Hφ. Fut.* 3 s. *f.* with ו Convers.,—in the sense of the Root יָנַק (*K. to suck, Hφ. to suckle*).

נוש only in וְאֶנְשָׁה Ps. lxix. 21, and *I am full of heaviness*, E.V.), *Kal Fut.* 1 s. with ו Convers. & ה at the end.

\* For a word in Is. lix. 19, and another in Ps. lx. 6, see נָסַם rather.



נוה used only in *K.* (to be sprinkled, E.V.) and *Hφ.* (to sprinkle, E.V.);—Gesenius gives “shall make to jump up” instead of “shall sprinkle” for יָזַה in Is. lii. 15. Fürst observes: “nil impedit quominus etiam hoc loco ingenitam verbi significationem retineamus.”

## KAL

FUT. יִזֶּה 3 s. *m.*, apocop. יִזֵּ (in יִזֵּ Is. lxiii. 3), and with  
ו Convers. יִזֵּ 2 K. ix. 33;

## HIPH.

PAST הִזָּה 3 s. *m.*, הִזִּית 2 s. *m.*,

PARTIC. מִזֵּה Constr. form of מִזֶּה s. *m.*,

IMPER. הִזֵּה 2 s. *m.*,

FUT. יִזֶּה 3 s. *m.*, apocop. (& with ו Convers.) יִזֵּ.

נחה used only in *Kal* and *Hφ.* to guide, lead.

## KAL

PAST [נָחָה] 3 s. *m.* (in וְנָחָה and He will guide thee *m.*,  
נָחָה He hath led me, נָחָה He led them), נָחִית 2 s. *m.*;

IMPER. נָחֵה 2 s. *m.* (with Aff., נָחֵנִי lead me);

## HIPH-ÎL

INFIN. לְהַנְחֵתָם to lead them Neh. ix. 19, & לְנַחֲתָם Ex. xiii. 21  
comp. § 137 (3) Note (+).

PAST הִנָּחָה 3 s. *m.* (in הִנָּחֵנִי He led me),

הִנָּחִית 2 s. *m.* (in הִנָּחִיתָ Thou didst lead them);

FUT. יִנָּחֵה 3 s. *m.* (in יִנָּחֵנִי, w. Aff. him, יִנָּחֵנִי w. Aff.  
me, יִנָּחֵם w. Aff. them *m.*),

תִּנָּחֵה 3 s. *f.* or 2 s. *m.*, —

w. Affs., (me) תִּנָּחֵנִי, (them *m.*) תִּנָּחֵם, —

אִנָּחֵה 1 s. (in אִנָּחֵהוּ w. Aff. him, and אִנָּחֵנָה w. Aff.  
her),

יִנָּחוּ 3 pl. *m.* (in יִנָּחוּנִי w. Aff. me).

נטה used only in *Kal* (to incline, extend, pitch tent, etc.), *Nφ.* (to be extended, etc.), and *Hφ.* to cause to incline, or decline, etc.).

## KAL

INFIN. נָטוֹת Constr., לְנָטוֹת or לְנָטַת, etc.,

בְּנָטָתִי (w. Aff. *my*), בְּנָטוֹתָי (w. Aff. *his*);

PAST נָטָה 3 s. *m.*, נָטְתָה 3 s. *f.*, נָטִיתָ 2 s. *m.*, נָטִיתִי 1 s.,

נָטוּ 3 pl. (נָטִי) Ps. lxxiii. 2, *Kri* for נָטוּי *Kthiv*);

PARTIC (1) נוֹטֶה s. *m.* (or נָטָה) and with Aff. *them m.*

נוֹטֶהֶם;

PARTIC (2) נָטוּי s. *m.*, נָטוּיָה s. *f.*, נָטוּיֹת pl. *f.* *Kri* for

נָטוּת *Kthiv* Is. iii. 16 (comp. 1 S. xxv. 18);

IMPER. נָטֵה 2 s. *m.*;

FUT. יִנָּטֶה 3 s. *m.* (apocop. יִט, and יִט־ when unaccented),

יִנָּטֶה 3 s. *f.* or 2 s. *m.* (apocop. יִתֵּט),

יִנָּטוּ 3 pl. *m.*, יִנָּטֶה 1 pl.

## NIPH-ĀL

PAST נָטִי 3 pl.;

FUT. יִנָּטֶה 3 s. *m.*, יִנָּטוּ 3 pl. *m.*

## HIPH-ĪL

INFIN. לְהַנִּיחַ or לְהַנִּיחַ, w. Aff. *her* לְהַנִּיחָהּ;

PAST הִנִּיחָה 3 s. *m.*,—w. Aff. *him* הִנִּיחוּ,

הִנִּיחָהּ in הִנִּיחוּ 3 s. *f.* with Aff. *him*,

הִנִּיחִי 1 s., הִנִּיחוּ 3 pl., הִנִּיחְתֶּם 2 pl. *m.*;

PARTIC. מִנִּיחָה s. *m.*, מִנִּיחִים pl. *m.* (i.e. מִנִּיחֵי);

IMPER. הִנִּיחָה 2 s. *m.* (apocop. הִט), הִנִּיחָהּ 2 s. *f.*, הִנִּיחוּ 2 pl. *m.*;

FUT. יִנִּיחָהּ 3 s. *m.* (apocop. יִט),—and, with Affs.,

(*him*) יִנִּיחוּ & יִנִּיחָהּ,

(*thee m.*) יִנִּיחָהּ Job xxxvi. 18 (in Pause for יִנִּיחָהּ),

יִנִּיחָהּ 3 s. *f.* or 2 s. *m.* (apocop. יִתֵּט),—

with Aff. *him* יִנִּיחוּ,

יִנִּיחָהּ 1 s. (apocop. יִט, p. אִט), יִנִּיחוּ 3 pl. *m.*

נִיר *to till* only in נִירו Imper. *Kal* 2 pl. *m.*

נָכָה *Nφ. to be crushed*: only in נָכָאו (Job xxx. 8) 3 pl. Past *Nφ.*  
[Some give this from נָכָה (*Nφ. Past* 3 pl., for נָכָו)].

נָכָה used in *Hφ.* (*to smite*), and *Nφ.* & *Pū.* & *Hoph.* (*to be smitten*).

# NIPH-ĀL

PAST נָפָה 3 s. *m.*

# PŪ-ĀL

PAST נָפָתָה 3 s. *f.* (in Pause for נִפְתָּה 3 pl.

# HIPH-ĪL

INFIN. הִפָּה Absol., (מִהֲכֹחַ, בְּהֲכֹחַ, לְהֲכֹחַ, and  
with Affs. הִפְתָּה הֲכֹחוֹ & הִפְתָּו הֲכֹחוֹ p. הִפְּתָה,  
(הִפְתָּם, הִפְתִּי);

PAST הִפָּה 3 s. *m.*,—and, with Affs.,

(*him*) הִפְּהוּ, (*thee m.*) הִפְּךָ, (*me*) הִפְּנִי, p. הִפְּתָה,  
(*them m.*) הִפְּתָם,—

הִפְּתָה 2 s. *m.* (& הִפְּתָהּ with ה, § 138 B. i.),—and,  
with Affs., (*him*) הִפְּתָהּ, (*me*) הִפְּתָנִי Nu. xxii. 28  
Pause-form of הִפְּתָנִי [comp. § 167, ii. (2)],  
(*us*) הִפְּתָנוּ, (*them m.*) הִפְּתָם,—

הִפְּתִי 1 s.,—but, with Affs.,

(*him*) הִפְּתִיו, (*thee m.*) הִפְּתִיךָ, (*thee f.*) הִפְּתִיךְ,—

הִפְּתָה 3 pl.,—and, with Affs.,

(*him*) הִפְּתָהּ, (*me*) הִפְּתָנִי, (*them m.*) הִפְּתָם,—

הִפְּתָם 2 pl. *m.*;

PARTIC. מִפָּה s. *m.* (i.e. מִפָּה, and with Affs. מִפְּהוּ *one smiting him*, מִפְּךָ *one smiting thee f.*),

מִפְּתָה pl. *m.*, מִפְּתָה pl. *f.*;

IMPER. הִבֵּה 2 s. *m.* (apocop. הֵךְ, and with Aff. נִי *me* (הִינִי),

הִבּוּ 2 pl. *m.* (with Affs. הִבְהוּ);

FUT. יִבֶּה 3 s. *m.*, apocop. יֵךְ,

with ו Convers. וִיבֶה and וִיֵךְ (p. וִיֵךְ; —

with Affs., (*him*) יִבְּנוּ & יִבְּהוּ (once יִבּוּ 2 S. xiv. 6),

(*her*) יִבְּהָ, (*thee m.*) יִבְּכָה, p. יִבְּכָה; [כָּה for כֶּה,

comp. Note ε (iv) on Tab. XXVIII],

(*them m.*) יִבְּכֻם,

וְתִבֶּה 3 s. *f.* or 2 s. *m.*, apocop. תֵּבֶה, w. ו Convers. וְתִבֶּה,

תִּבְּנוּ (Prov. xxiii. 13 & 14) 2 s. *m.* w. Aff. נִי *him*,

אִבֶּה 1 s., apocop. אֵךְ,

with ו Convers. וִאִבֶּה and וִאֵךְ, —

with Affs. (*him*) אִבְּנוּ & אִבְּהוּ, (*thee m.*) אִבְּכָה

2 S. ii. 22—Pause-form of אִבְּכָה with the

Accent ־ *Pashta* [כָּה for כֶּה, comp. Note ε (iv)

on Tab. XXVII], —

יִבּוּ 3 pl. *m.*, and w. ו Convers. וִיבּוּ, —

with Affs., (*him*) יִבְּהוּ, (*her*) יִבְּהָ,

(*thee m.*) יִבְּכָה, (*them m.*) יִבְּכֻם, —

נִבֶּה 1 pl., with ו Convers. (apocop.) וְנִבֶּה, —

with Affs., (*him*) נִבְּנוּ & נִבְּהוּ, (*them m.*) נִבְּכֻם;

# HOPH-ĀL

PAST הִפֵּה 3 s. *m.* (once הִפְּהָ Ps. cii. 5, cp. Pt. I, § 14, N.B.),

הִפְּתָה 3 s. *f.*, הִפִּיתִי 1 s., הִפּוּ 3 pl.;

PARTIC. מִפֶּה s. *m.* (i.c. מִפֶּה), מִפָּה s. *f.*,

מִפִּים pl. *m.* (i.c. מִפִּי);

FUT. יִפּוּ 3 pl. *m.*, תִּפּוּ 2 pl. *m.*

נלה only in the *Hφ*. Infin. בְּנִלּוֹתָךְ on thy ceasing [for בְּהִנָּה, cp. § 137 (3) Note (+). The Dagesh of the נ is Euphonic].

נסה used only in *Pi*. to tempt, try, adventure, etc.

Pī-êL

INFIN. לְנִסּוֹת, נִסּוֹת, and with Affs. נִסְתּוּ, etc.;

PAST נִסָּה 3 s. m. (with ה Interrog. הֲנִסָּה Deut. iv. 34 & Job iv. 2),—

with Aff. (him) נִסְּהוּ,

נִסְתָּה 3 s. f.,

נִסִּיתָ 2 s. m., in נִסִּיתוּ 2 s. m. w. Aff. him Deut. xxxiii. 8,

נִסִּיתִי 1 s.,

נִסּוּ 3 pl. in נִסּוּנִי with Aff. me Ps. xcv. 9,

נִסִּיתֶם 2. pl. m.;

PARTIC. מִנְסֶה s. m.,

IMPER. נִסֵּ 2 s. m., and with Aff. me נִסֵּנִי;

FUT. יִנְסֶה 3 s. m. in וַיִּנְסֶם with ו Convers. and Aff. them m.,

אִנְסֶה 1 s.,—and, with Affs.,

(him) אִנְסֶנּוּ,

(thee m.) אִנְסֶכָּה Eccl. ii. 1 [כָּה for דָּ, comp.

Note ε (iv) on Tab. XXVIII].

יִנְסוּ 3 pl. m.,

תִּנְסוּ 2 pl. m. (and, with ו, תִּנְסוּן).

נסם used only in *K*. Partic (1) נִסֵּם s. m., and in *Pi*. & *Hθ*. like סִבֵּב in Tab. XXI.

נצא to fly away used only in נִצָּא Infin. Absol. *Kal*, Jer. xlviii. 9, and perhaps in נִצְּי (Lam. iv. 15), 3 pl. Past *Kal*. This would then be for נִצָּאֵי as כָּלִי 1 S. vi. 10 for כָּלָאֵי, etc. But



נצה (I) is generally given as the Root of that נָצַח (Lam. iv. 15), and by some as the Root of נָצַח Jer. xlviii. 9 (the נ being supposed to stand for the ה).

נצה (II) is used in *Nφ.* & *Hφ.* to *strive* (*Kal* once, Jer. iv. 7, תִּצְיֶנָּה *they f. shall be laid waste*, E.V.)—[For נָצַח Lam. iv. 15, see under נָצַח and נצה (I).]

## NIPH-ĀL

PARTIC. נִצִּים pl. *m.*;

FUT. יִנְצֹו 3 pl. *m.*;

## HIPH-ĪL

INFIN. הִצֹּת in הִצֹּתוּ & בְּהִצֹּתָם;

PAST הִצִּי 3 pl.

נָצַח only in נִצְצִים *sparkling*, *Kal* Partic. pl. *m.*, Ez. i. 7.

נקה used in *Kal* (only once) to *be clear* or *unpunished*, in *Nφ.* in the same sense, and to *be cut off*, and in *Pi.* to *clear*, to *hold guiltless*.

## KAL

INFIN. Absol. נִקָּה Jer. xlix. 12.

## NIPH-ĀL

INFIN. הִנִּיקָה Absol.;

PAST נִקָּה 3 s. *m.*, נִקְתָּה 3 s. *f.* (p. נִקְתָּה);

נִקִּיתָ 2 s. *m.*, נִקִּיתִי 1 s.;

IMPER. הִנִּיקִי 2 s. *f.*;

FUT. יִנִּיקָה 3 s. *m.*, תִּנִּיקָה 2 s. *m.*, תִּנִּיקוּ 2 pl. *m.*

## PĪ-ÊL

INFIN. נִקָּה Absol.;

PAST נִקִּיתִי 1 s.;

IMPER. נִקֵּה 2 s. m. (in נִקֵּי with Aff. נִי — me);

FUT. יִנְקֶה 3 s. m.,

תִּנְקֶה 2 s. m. (in תִּנְקֶהוּ with Aff. הוּ — him,

תִּנְקֶנִּי with Aff. נִי — me),

אִנְקֶה 1 s. (in אִנְקֶךָ with Aff. ךָּ thee, in Pause).

נָשָׂא used in *Kal* (to bear, lift up, take away, pardon, etc.),  
*Nφ.* (to be borne, etc.), *Pl.* (to lift up, exalt, etc.),  
*Hφ.* (to cause to bear, to bring), and *Hθ.* (to lift one-  
 self, exalt oneself).

# KAL

INFIN. נִשְׂאוּ & נָשָׂא Absol., נִשְׂאֵהוּ & נָשָׂא Constr.

(נִשְׂאֵהוּ, once נִשְׂאוּ Ps. lxxxix. 10, לִשְׂאֵהוּ,—with

Affs. מִשְׂאֵהוּ, מִשְׂאֵהוּ once מִשְׂאֵהוּ Job xli. 17, שְׂאֵהוּ

once בְּנִשְׂאֵהוּ Ps. xxviii. 2);

PAST נִשְׂאָה 3 s. m.,—and, with Affs.,

(him) נִשְׂאָהוּ, (thee m.) נִשְׂאָהְךָ,—

נִשְׂאָהְנִי 3 s. f.,—and with Aff. me נִשְׂאָהְנִי,—

נִשְׂאָהְךָ 2 s. m. (& נִשְׂאָהְךָ with ה),—

with Aff. (me) נִשְׂאָהְנִי,—

נִשְׂאָהְךָ 2 s. f. (in נִשְׂאָהְךָ thou f. hast borne them m.),

נִשְׂאָהְנִי 1 s.,

נִשְׂאוּ 3 pl. (p. (נִשְׂאוּ:),—once נִשְׂאוּ ‘lacking א’

Ez. xxxix. 26, and once (as some say) נִשְׂאוּ

Ps. cxxxix. 20,—

with Aff. them m. נִשְׂאוּהֶם,—

נִשְׂאוּהֶם 2 pl. m.;

PARTIC (1) נִשָּׂא s. m., נִשְׂאָת & נִשְׂאָת s. f.,

נִשְׂאִים pl. m. (i.e. נִשְׂאִי), נִשְׂאָת & נִשְׂאָת pl. f.;

PARTIC (2) נִשְׂוָא s. m. (i.e. נִשְׂוָא & נִשְׂוָא, —once נִשְׂוִי

Ps. xxxii. 1, a form 'borrowed' from a Root

נִשָּׂא, like נִלְוִי in Tab. XXIII),

נִשְׂאִים pl. m., נִשְׂאָת pl. f. in נִשְׂאָתֵיכֶם (with

Aff. *your m.*) Is. xlv. 1;

IMPER. שֵׂא 2 s. m. (once נִשָּׂא Ps. x. 12, and once נִסָּה

Ps. iv. 7),—

with Aff. *him* שֵׂאֵהוּ,

שֵׂאֵי 2 s. f.,

שֵׂאוּ 2 pl. m., and with Aff. *me* שֵׂאֵנִי;

FUT. יִשָּׂא 3 s. m.,—and, with Affs.,

(*him*) יִשְׂאֵהוּ, (*her*) יִשְׂאֵנָה & יִשְׂאֵהָ, (*thee m.*) יִשְׂאֵךְ,

(*me*) יִשְׂאֵנִי, (*them m.*) יִשְׂאֵם,—

תִּשָּׂא 3 s. f. or 2 s. m.,—and, with Affs.,

(*him*) תִּשְׂאֵהוּ, (*me*) תִּשְׂאֵנִי, (*them m.*) תִּשְׂאֵם,—

תִּשְׂאֵי 2 s. f.,

אִשְׂאָ 1 s., and w. Aff. *him* אִשְׂאֵהוּ,

אִשְׂאוּ 3 pl. m.,—and, with Affs.,

(*him*) אִשְׂאֵהוּ, (*thee m.*) אִשְׂאֵנֶךָ Ps. xci. 12, comp.

Note (γ) on Tab. XXVIII,

(*them m.*) אִשְׂאֵם & אִשְׂאֵם, (*us*) אִשְׂאֵנוּ,—

תִּשְׂאֵנָה 3 pl. f. (and three times תִּשְׂאֵנָה) 'lacking א',

תִּשְׂאוּ 2 pl. m. (p. תִּשְׂאוּ and תִּשְׂאוּ),

תִּשְׂאֵנָה 2 pl. f.,

נִשָּׂא 1 pl.

## NIPH-ĀL

INFIN. הִנָּשָׂא in בְּהִנָּשָׂא and בְּהִנָּשְׂאָם (w. Aff. for 3 pl. *m.*),

PAST נָשָׂא 3 s. *m.* (נִשְׂאָתָא Zech. v. 7. is Partic. s. *f.*);

PARTIC. נִשְׂאָה s. *m.*,

נִשְׂאָה s. *f.* (& נִשְׂאָתָא instead of נִשְׂאָתָא),

נִשְׂאִים pl. *m.*,

נִשְׂאוֹת pl. *f.*;

IMPER. הִנָּשָׂא 2 s. *m.*, הִנָּשְׂאוּ 2 pl. *m.*;

FUT. יִנָּשָׂא 3 s. *m.*, אִנָּשָׂא 1 s.,

יִנָּשְׂאוּ 3 pl. *m.* (p. יִנָּשְׂאוּ),—also יִנְשֹׂא once, Jer. x. 5,

תִּנָּשְׂאָנָה 3 pl. *f.*,

תִּנָּשְׂאוּ 2 pl. *m.* in Pause for תִּנְשֹׂאוּ.

## Pi-êL

PAST נָשָׂא 3 s. *m.* and נִשָּׂא 2 S. v. 12,—

with Aff. נִשְׂאוּ *he exalted him*;

PARTIC. מִנְשְׂאִים pl. *m.*;

IMPER. נִשָּׂא 2 s. *m.* in נִשְׂאָם (with Aff. ם—*them m.*);

FUT. יִנָּשָׂא 3 s. *m.* in וַיִּנְשְׂאוּהוּ and וַיִּנְשְׂאָם,

יִנָּשְׂאוּ 3 pl. *m.* in וַיִּנְשְׂאוּהוּ (with Aff. *him*);

## HIPH-ÎL

PAST הִשְׂיִאוּ 3 pl.;

## HITHPĀ-êL

INFIN. הִתְנָשָׂא, בְּהִתְנָשָׂא;

PARTIC. מִתְנָשֵׂא s. *m.*;

FUT. יִתְנָשָׂא 3 s. *m.* (in Pause, cp. § 166 (c)),

תִּתְנָשָׂא 3 s. *f.* & תִּנְשָׂא Nu. xxiv 7

יִנְשְׂאוּ 3 pl. *m.* Dan. xi. 14,

תִּתְנָשְׂאוּ 2 pl. *m.*

נָשָׂא (I) used only \* in *Nφ.* (*to be deceived*), and *Hφ.* (*to deceive*).

## NIPH-ĀL

PAST נִשְׂאוּ 3 pl.;

## HIPH-ĪL

INFIN. הִשָּׂא Absol.;

PAST הִשָּׂא 3 s. *m.*,—and, with Affs.,

(*thee m.*) הִשָּׂאָךְ Obad. v. 3—Pause-form not  
in Pause for הִשָּׂאָךְ,

(*me*) הִשָּׂאֲנִי Gen. iii. 13,

הִשָּׂאתָ 2 s. *m.*,

הִשָּׂאוּ 3 pl. (in הִשָּׂאוּךְ, with Aff. *thee m.*);

FUT. יִשָּׂא 3 s. *m.* (& יִשָּׂא Is. xxxvi. 14),—and

with Aff. *thee m.* יִשָּׂאָךְ,—

יִשָּׂאוּ 3 pl. *m.*, יִשָּׂאֲנָה 2 pl. *m.*

נָשָׂא (II) used only in *Kal* (*to be a creditor*) & *Hφ.* (*to act as a creditor*).

## KAL

PARTIC. נֹשֵׂא s. *m.*, נֹשְׂאִים pl. *m.* Neh. v. 7—which might  
however be given under נָשָׂה (II), as the נ here is  
'superfluous';—

## HIPH-ĪL

FUT. יִשָּׂא 3 s. *m.* (יִשָּׂא *Krī* Ps. lv. 16).

נָשָׂה (I) used only in *Kal* (*to forget*), *Pl.* (*to make to forget*), and  
*Hφ.* (*to cause to forget*), also (*to put out of mind*, and  
*so forget intentionally*).

## KAL

INFIN. נָשָׂה Absol. (borrowed from Root נָשָׂא in form);

\* For נֹשֵׂא *Kal* Infin. Absol. see נָשָׂה.



PAST נִשִּׂיתִי 1 s. ;

# NIPH-ĀL

FUT. תִּנָּשֶׂה 2 s. m. in לֹא תִנָּשֶׂנִי (thou shalt not be forgotten of Me, Is. xliv. 21) ;

# Pī-ÊL

PAST נָשָׂה 3 s. m. in נִשְׂנִי with Aff. me, Gen. xli. 51, the נ to suit perhaps the נ in מְנַשֶּׁה there. The מְנַשֶּׁה is strictly the *Pī*. Partic. s. m. of נִשָּׂה.

# HIPH-ÎL

PAST הִנָּשָׂה 3 s. m. in הִנָּשָׂה (with Aff. הִ- her, Job xxxix. 17) ;

PARTIC. מְנַשֶּׁה only used as a Noun (in the Constr. form מַיִשָּׂה, Deut. xv. 2) ;

FUT. יִשָּׂה 3 s. m.,

תִּשָּׂה 2 s. f. Deut. xxxii. 18, borrowed in form from a non-existing Root שָׂה, perhaps for תִּשָּׂה, as some think. Some take the word to be *Kal*. Fut. 2 s. f.

נִשָּׂה (II) used only in *Kal* (to be a creditor), and *Hφ*. (to lend, to act as a creditor).

# KAL

PAST נִשִּׂיתִי 1 s., נָשׂוּ 3 pl. ;

PARTIC. נֹשֵׂה s. m. (or נִשָּׂה),

נֹשִׂים pl. m. and נִשָּׂים in מִנֹּשִׂי Is. l. 1 (from or of My creditors) ;

# HIPH-ÎL

FUT. יִשָּׂה 3 s. m., תִּשָּׂה 2 s. m.

[For the Irregular נָתַן, see Note (B) on Tab. XIX [p. xxvi].

סוּא A Root imagined by some (and סוּא by others) for the word בְּסֻאֲסֻא Is. xxvii. 8. There is, however, the undoubted Hebrew Root סוּא, from which the word has long been taken and is still taken by many. Thus, for instance, R. D. Kimkhi says that

(1) “possibly it is a NOUN, in place of סוּא, —and in it the 1<sup>st</sup> and 2<sup>d</sup> Rt-letters are repeated, and the ה at the end is the 3<sup>d</sup> Rt-letter” (and as an example of the repetition of the 1<sup>st</sup> and 2<sup>d</sup> Rt-letters he cites יַפִּיפִית in Ps. xlv. 3);

(2) that “moreover, one might say that it is an INFINITIVE of an Intensive Voice, and that the 1<sup>st</sup> Rt-letter only is repeated, as in the word וְרִיף from וּרַף, the first נ being the 2<sup>d</sup> Rt-letter and the second נ in the place of the 3<sup>d</sup> Rt-letter, —and the form of the word therefore בַּפְּעֵפֶלָה.”

[Obs. (i) The Dagesh in the ס of בְּסֻאֲסֻא brings the word into more full agreement with the FORM in (2), by virtually supplying the Quiescent Shva [implied by the Dagesh, Pt. I, § 53, Note (+)] for the close of the syllable after (—), —rather than בְּסֻאֲסֻא.

(ii) The termination being an unusual one for an Infinitive of a Verb לָהּ with pref. בּ, we prefer R. D. K.’s first-mentioned opinion, viz. that the word may be a NOUN of reduplicated form.

(iii) Some think that the word is produced by actual repetition of the Noun סוּא. So Gesenius says (Thesaurus, p. 932. a) that it is “contracted from

בְּסֹאֵה-סֹאֵה,” which he supposes to mean “*ad mensuram*, i.e. *modice*.” But the sense “*moderately*” is rather questionable. And Dr. Ewald, in Note (2) on p. 182 of his *Ausführliches Lehrbuch der Hebr. Sprache*, has a remark on “die ganz verkehrte ableitung von סֹאֵה סֹאֵה *mass mass*.” And Fürst on p. 750 of the Concordance writes the words “*ejus modi forma composita abhorret a linguæ hebraicæ legibus*.” It is scarcely necessary to warn the Student against the mistake of supposing that either the Targum or R. D. Kimkhi or Aben Ezra or Rashi make any such statement (at least definitely) respecting the form of the word. The technical term כפולה “*reduplicated*” does not necessarily signify the bodily repetition of a word. And we see no need for imagining a new Hebrew Root (whether סוא or סאא), from which the word in Is. xxvii. 8 may be a פלפל or a פעפע form (Infin. w. pref. ב and Aff. *her*, as some say) in the sense of “*agitating*” as some suppose, or “*frightening her*” as others fancy, or “*her expulsion*” or “*her foul-dealing*” as others imagine. The reduplicated form from סאא may fairly stand in some such a sense as we might express by “*in measured-measure*” or “*careful measure*” or “*due measure*.” But we may not dwell any longer on this now. A Commentary on the passage would be out of place in this mere LIST of VERB-FORMS.]

In the following Roots the 2<sup>d</sup> Rt-letter ן is Consonantal, and the forms correspond therefore with those in Tab. XXIII :—

עוה used in *K.* (to be perverse), *Nφ.* (to be perverted or perverse, also to be distorted with pain), *Pi.* (to pervert, turn, make crooked), and (*Hφ.* to make perverse, pervert, act perversely).

KAL

PAST עוֹתָהּ 3 s. *f.*, עוֹיְנוּ 1 pl. ;

NIPH-ĀL

PAST נִעֲוִיתִי 1 s.,

PARTIC. נִעְוֶה s. *m.* found only in the Constr. form נִעְוֶה ;

PĪ-ĒL

PAST עוּהָ 3 s. *m.* ;

HIPH.

INFIN. הֵעוּהָ Absol., [הֵעוּתָה Constr.] in בְּהֵעוּתוֹ w. pref. בַּ and Aff. *his*,

PAST הֵעוּהָ 3 s. *m.*, הֵעוּתִי 1 s., הֵעוּ 3 pl., הֵעוּנוּ 1 pl.

צוה used only in *Pi.* (to command) and *Pū.* (to to be commanded).

PĪ-EL

INFIN. צוֹת in צוּתוֹ w. Aff. 3 s. *m.*,—and w. prefs. בְּצוּתָהּ, לְצוּתָהּ, and בְּצוּתוֹ ;

PAST צוּהָ 3 s. *m.*,—and, with Affs.,

(*him*) צוּהוּ, (*thee m.*) צוּיְךָ, in Pause : צוּיְךָ,

(*me*) צוּיְנִי, in Pause : צוּיְנִי,

(*them m.*) צוּיָם, (*us*) צוּיָנוּ,—

צוּתָהּ 3 s. *f.*,—and with Aff. *her* צוּתָהּ,—

צוּתָהּ 2 s. *m.* & צוּתָהּ,—and, with Affs.,

(*me*) צוּתָנִי in Pause, (*us*) צוּתָנוּ,—

צוּתִי 1 s. (& צוּתִי),—and, with Affs.,

(*him*) צוּתִיו, (*her*) צוּתִיהָ, (*thee m.*) צוּתִיךָ & תָּךְ,

(*them m.*) צוּתִיָם & תָּם,—

PARTIC. מְצַוֶּה s. m. (i.e. הַ—), w. Aff. *thee m.* מְצַוֶּךְ, and  
in Pause :הַ— & :הַ—,

מְצַוֶּה s. f.;

IMPER. צוֹ 2 s. m., apocop. צוּ, צוּ 2 pl. m.;

FUT. יִצְוֶה 3 s. m. (apocop. יִצּוּ, with ו Convers. וִיִּצּוּ and  
twice וִיִּצְוֶה, which is also *Kri* for וִיצוהו *Kthiv* in  
2 K. xvi. 15),—and, with Affs.,

(*him*) יִצְוֶהוּ, (*thee m.*) יִצְוֶךְ, (*them m.*) יִצְוִים,  
(*us*) יִצְוֵנוּ,

תִּצְוֶה 3 s. f. or 2 s. m.,—and, with Affs.,

וּתִצְוֶהוּ (*and she commanded him*) with ו Convers.,

תִּצְוֶנּוּ *thou m. shalt command him*,—

אִצְוֶה 1 s., apocop. אִצּוּ, with ו Convers. וְאִצְוֶה and  
once וְאִצּוּ,—and, with Affs.,

(*him*) אִצְוֶנּוּ, (*thee m.*) אִצְוֶךְ and in Pause :הַ— & :הַ—,

יִצְוּ 3 pl. m.,

תִּצְוּ 2 pl. m. in תִּצְוֵנִי *ye shall command me* and

תִּצְוִים *ye shall command them m.*;

# PŪ-ĀL

PAST צוּה 3 s. m., צוּת 2 s. m., צוּתִי 1 s.;

FUT. יִצְוֶה 3 s. m.

קרה only used in *K.* (of the teeth) *to be dull, blunt*, “on edge”  
E.V., and *Pi.* *to be very blunt* (Eccles. x. 10).

# KAL

FUT. תִּקְהֶינָה 3 pl. f.;

# PĪ-ÊL

PAST קָהה 3 s. m. Eccles. x. 10.



קוא used only in *K.* & *Hφ.* to *spew, spew out.*

KAL

PARTIC (1) קֹאֵה s. *f.* Lev. xviii. 28. [The Accent being on the last syllable, this word is properly s. *f.* Partic.—like בֹּאֵה 1 S. xxv. 19 (as R. D. Kimkhi says) the s. *f.* Partic (1) *K.* of בּוֹא. The rendering in Lev. xviii. 28 should, in accordance with this, be “*as the land is spewing out . . .*” The word has however been supposed to be a Past-Tense form.]

IMPER. קִי 2 pl. *m.* “borrowed” in form from an unused Root קיה;

HIPH.

PAST וְהִקְאֵתוּ 2 s. *m.* with ו pref. and Aff. *it m.*;

FUT. יִקְיָא 3 s. *m.*, with ו Convers. וִיקְיָא, and—  
with Aff. *it m.* וִיקְיָנִי,—

וְתִקְיָא 3 s. *f.* or 2 s. *m.*, with ו Convers. וְתִקְיָא  
Lev. xviii. 25,—and

with Aff. *it f.* וְתִקְיָנָה.

קוה (I.) used only in *Nφ.* to *be gathered* or *gathered together* (E.V.), and

קוה (II.) used in *K.* (only in Partic. 1) to *wait* or *wait for*, and *Pz.*  
to *wait* or *wait for* with an Intensity of signification.

KAL (of II.)

PARTIC (1) קוֹיִם pl. *m.* in קִיִּי Constr. form “*waiters of*” =  
“those waiting for,” and—

with Affs. *his*, לְקוֹי (with pref. ל, Lam. iii. 25),  
*thy m.* קוֹיְךָ, *my* קוֹי (in Pause, for קִיִּי)  
Is. xlix. 23.

## NIPH. (of I.)

PAST נִקְוָה 3 pl. Jer. iii. 17;

FUT. יִקְוָה 3 pl. *m.* Gen. i. 9.

## PI-ÊL (of II.)

INFIN. קָוָה &amp; קִוְּהָ Absol.;

PAST קִוְּתָה 3 s. *f.*,קִוְּתִי 1 s.,—w. Aff. *thee m.* קִוְּתִיךָ,—and קִוְּתִי in Is. viii. 17.

קִוּוּ 3 pl.,

קִוְּנָה 1 pl.,—w. Affs., (*him*) קִוְּנָהּ, (*thee m.*) קִוְּנָךְ;IMPER. קִוְּהָ 2 s. *m.*;FUT. יִקְוְּהָ 3 s. *m.* apocop. יִקְוּ and with ו Convers יִקְוּוּ;

יִקְוְּנָה 1 s., and יִקְוְּנָהּ with ו, and יִקְוְּנָהּ with ו Convers.,

יִקְוּוּ 3 pl. *m.*, יִקְוְּנָה 1 pl.

רוה used in *K.* (to be satisfied with, to be saturated with), *Pi.* (to satisfy, satisfy with, saturate), and *Hφ.* (to make satisfied or saturated, to give plenteously).

## KAL

PAST רוּתָה 3 s. *f.*;FUT. יִרוּן 3 pl. *m.*, נִרוּהָ 1 pl.

## PI-ÊL

PAST רוּתָה 3 s. *f.*, רִוְּתִי 1 s.;IMPER. רִוְּהָ 2 s. *m.*;FUT. יִרְוְּנָה 1 s. Fut. w. Aff. *thee f.* (Irregular),יִרְוּ 3 pl. *m.* w. Aff. *thee m.*

## HIPH.

PAST הִרְוָה 3 s. *m.*,—w. Aff. *me* הִרְוֵנִי,—הִרְוִיתָ 2 s. *m.* in הִרְוִיתָנִי w. Aff. *me*, in Pause for נִי—,

הִרְוִיתִי 1 s.;

PARTIC. מְרוּהָ s. *m.*

שׁוה used in *K.* (to be equal, etc.), *Pi.* (to set, to level, etc.), *Hφ.* (to make equal), and *Nθ.* (to be alike), a 'Compound' or 'Mixed' Voice.

KAL

PAST שׁוה 3 s. m.;

PARTIC (1) שׁוה;

FUT. תִּשׁוה 2 s. m.,

אִשׁוה 1 s.,

יִשׁוּ 3 pl. m.

Pi-ÊL

PAST שׁוה 3 s. m., שׁוֹתִי 1 s.;

PARTIC. מִשׁוה s. m.;

FUT. יִשׁוה 3 s. m., תִּשׁוה 2 s. m.

[Pu-ÂL given by some for תִּשׁוה *Kthiv* Job xxx. 22, where the Noun תִּשְׁיָה is *Kri.*]

HIPH.

FUT. אִשׁוה 1 s., תִּשׁוּ 2 pl. m.;

NITHPĀ-ÊL

PAST נִשְׁתוה 3 s. m.,—which is in form partly *Nφ.* and partly *Hθ.*\*

תוה used in *Pi.* (to mark or make marks, also to mark out bounds—and so *Hθ.*, in a borrowed form, as is supposed),—and *Hφ.* to make a mark, also to limit).

Pi-ÊL

FUT. יִתו 3 s. m. apocop. in יִתִּי 1 S. xxi. 14 [for יִתִּיָה],

תִּתָּאוּ 2 pl. m. Nu. xxxiv. 7 & 8, 'borrowed' in form from תִּתָּאוּ;

\* For the transposition of the ת of תִּתָּאוּ with the 1<sup>st</sup> Rt-letter ש, see 'Note' on page 315.

## HIPH.

PAST הִתְוִיַּת 2 s. *m.*,

הִתְוִי 3 pl., Ps. lxxviii. 41,—this has been supposed to have the sense “*they made to grieve, abhor, or repent,*” which however is rather doubtful;—

## HITHPĀ-ÊL

PAST הִתְאַוִּיתָם 2 pl. *m.*, Nu. xxxiv. 10,—‘borrowed’ in form from אוה.

## NOTE.

(I.) THE TRANSPOSITION OF THE ת of the Prefix הַת (of *Hithpā-él*) and THE 1<sup>ST</sup> RT-LETTER in some instances.

- (a) When the 1<sup>ST</sup> Rt-letter is (1) שׁ, or (2) שׂ, or (3) ס, or (4) צ, the ת of the הַת in *Hithpā-él* forms CHANGES PLACES with that 1<sup>ST</sup> Rt-letter; and,
- (β) Moreover, when [a (4)] the 1<sup>ST</sup> Rt-letter is צ, the ת of הַת is replaced by ט.

As examples of the above, we may give the following forms:—

- (1) From תִּשְׁתַּפֵּךְ, [יִשְׁתַּפֵּךְ], הִשְׁתַּפֵּךְ, —שִׁפֵּךְ,  
From הִשְׁתַּחֲוִיתִי, הִשְׁתַּחֲוִיתָ, הִשְׁתַּחֲוִהוּ, \*שַׁחָה, etc.,  
הִשְׁתַּחֲוּוּ, הִשְׁתַּחֲוִי, [הִשְׁתַּחֲוִה], מִשְׁתַּחֲוִה,  
יִשְׁתַּחֲוִה (apocop. יִשְׁתַּחֲוּוּ, p. יִשְׁתַּחֲוּוּ), etc.;
- (2) From יִשְׁתַּפֵּר, [יִשְׁתַּפֵּר], מִשְׁתַּפֵּר, —שִׁפֵּר, etc.];
- (3) From יִסְתַּתֵּר, [יִסְתַּתֵּר], מִסְתַּתֵּר, —סִתֵּר, [יִסְתַּתֵּר], and  
יִסְתַּתֵּר: (§ 166, c);
- (4) From נִצְטַדֵּק, [נִצְטַדֵּק], יִצְטַדֵּק, הִצְטַדֵּק, —צַדֵּק, [Gen. xlv. 16  
(§ 166, c)],  
and so, from הִצְטַדֵּקְנוּ formally,† —צַדֵּק [Josh. ix. 12  
(Past 1 pl.)],  
and, from וַיִּצְטַדֵּקְנוּ formally, —צַדֵּק [Josh. ix. 4,  
Fut. 3 pl. m., w. ן Convers. (§ 166 c)].

\* The Student will observe that ם *Consonantal* is introduced, after the ה, in the forms from this Root.—The forms are given also at the foot of Tab. XXIII, in Notes † to ¶.

† We say 'formally,' because the word here belongs *in form* to the Root צַדֵּק.—N.B. The ן is here *Consonantal*.



(II.) THE DROPPING OF THE ת of the Prefix הַת (of *Hithpā-él*), and the INSERTION OF DAGESH F. IN THE 1<sup>st</sup> RT-LETTER,—in some instances.

(a) When the 1<sup>st</sup> Rt-letter is (1) ד, or (2) ט, or (3) ת, the ת of the הַת in *Hithpā-él* forms is DROPPED, and Dagesh F. is put in the 1<sup>st</sup> Rt-letter to stand for an implied \* letter instead of the ת; thus,

(1) From דָּבַר,—[הִדְבֵּר], מְדַבֵּר, [יְדַבֵּר, etc.], .

(2) From טָהַר,—[הִטְהָרַה], הִטְהָרוּ pl. הִטְהָרוּ; [Nu. viii. 7 (§ 166, d)], מִטְהָר, הִטְהָרְנוּ, הִטְהָרוּ (Imper.), and וַיִּטְהָרוּ (Fut. w. ו Convers.);

(3) From תָּמַם,—[הִתְמַם], מִתְמַם, [יִתְמַם], and [Ps. xviii. 26 & 2 S. xxii. 26 (§ 166, c)].

(β) Also the ת of the prefix הַת (of *Hithpā-él*) is dropped, and Dagesh F. is inserted in the 1<sup>st</sup> Rt-letter to stand for an implied letter instead of the ת, SOMETIMES when the 1<sup>st</sup> Rt-letter is (1) ז,† (2) כ, (3) נ, and (4) ש;

(1) From זָכַר,—once הִזְכֵּר Imper. Hθ. 2 pl. m. [Is. i. 16];

\* In the case of (3), i.e. when the 1<sup>st</sup> Rt-letter is ת, such a form as הִתְמַם (instead of הִתְתַּמַּם) is in accordance with the general statement of Pt. I, § 55 (12). The occurrence of this form in the case of (1) & (2) may be taken as some evidence of the *likeness in sound* of the letters ד, & ט, and ת,—in old times.

N.B. This being only 'SOMETIMES' so in (β) points to some difference between the cases of (α) & (β),—a *partial likeness* in the sound (it may be), but also an *unlikeness* which may not be disregarded.

† Once, Is. i. 16.—N.B. In the 'Chaldee,' as it is called, we find ד (instead of the ת), and transposition of this and the 1<sup>st</sup> Rt-letter ז; thus 'הִזְדָּר' (Dan. ii. 9, *Krî*), instead of 'הִזְדַּר',—comp. the Targum (Onk.) of Lev. xxv. 23, 34, 42,—etc.

- (2) (a) From כסה, —once הִפָּסָה Fut. *Hθ*. 3 s. *f*.  
[Prov. xxvi. 26],

N.B. The *ת* stands in the following forms from this Root כסה, viz.

Partic. מִתְפָּסָה s. *m.*, מִתְפָּסִים pl. *m.*,

Fut. יִתְפָּס 3 s. *m.* & יִתְפָּס 3 s. *f*. Pause-form

(apocop. for יִתְפָּסָה & יִתְפָּסָה), & יִתְפָּסוּ 3 pl. *m.*,

- (b) and so, from כון (comp Tab. XX), יִתְכַּוֵּן  
Fut. *Hθ*. 3 s. *f*. [Nu. xxi. 27], and the  
Pause-forms תִּכְוֹנִי 2 s. *f*. [Is. liv. 14], &  
יִכְוֹנּוּ 3 pl. *m*. [Ps. lix. 5],

N.B. the *ת* stands in יִתְכַּוֵּן 3 s. *m*. Pause-form [Prov. xxiv. 3].

- (3) (a) From נבא, —הִנְבֵּאתִי *Hθ*. Past 1 s. [Ez. xxxvii. 10]  
and הִנְבֵּאוּ Past 3 pl. [Jer. xxiii. 13],

N.B. the *ת* stands in the following forms from this Root נבא, viz.

הִתְנַבֵּוֹת *Hθ*. Infin. [1 S. x. 13] and הִתְנַבֵּיתָ Past 2 s. *m*.

[1 S. x. 6]—both of which are ‘borrowed’ in form  
from an unused Root נבה,—

מִתְנַבֵּא Partic. s. *m.*, מִתְנַבֵּאים pl. *m.*, מִתְנַבֵּאות pl. *f.*,

and

יִתְנַבֵּא Fut. 3 s. *m.*, יִתְנַבֵּאוּ 3 pl. *m.*,

- (b) and so, from נחם, —הִנְחַמְתִּי *Hθ*. Past 1 s.  
Pause-form [Ez. v. 13],

N.B. the *ת* stands in the following forms from this Root נחם, viz.

לְהִתְנַחֵם Infin., מִתְנַחֵם Partic. s. *m.*, and יִתְנַחֵם 3 s. *m*.

Fut., & אֶתְנַחֵם 1 s. Fut. (Pause-forms),

- (c) and so, from נשא, —תִּנְשֵׂא *Hθ*. Fut. 3 s. *f*.  
[Nu. xxiv. 7] and יִנְשֵׂאוּ Fut. 3 pl. *m*.  
[Dan. xi. 14];

N.B. the *ת* stands in the following forms from this Root נשא, viz.

הִתְנִשֵּׂא Infin., מִתְנִשֵּׂא Partic. s. *m.*, יִתְנִשֵּׂא Fut. 3 s. *m*.

(Pause-form), תִּתְנִשֵּׂא Fut. 3 s. *f.*, תִּתְנִשֵּׂאוּ Fut.

2 pl. *m*.

- (4) And so, from שָׁמַם [comp. Tab. XXI], once  
תְּשׁוּמָם *Hθ. Fut. 2 s. m.* [Eccles. vii. 16],

N.B. the *ת* stands in the following forms from this Root שָׁמַם, viz.  
יִשְׁתּוּמָם *Fut. 3 s. m.* and אִשְׁתּוּמָם *Fut. 1 s.*

Note. So, from רוּם (comp. Tab. XX),—some  
give אֲרוּמָם [Is. xxxiii. 10] as *Hθ.*  
*Fut. 1 s.* Pause-form, (instead of  
אֶתְרוּמָם), but it may also be a 'Mixed'  
*Nφ.* and *Pǔ.* form, *Fut. 1 s.* ;

N.B. the *ת* stands in יִתְרוּמָם *Hθ. Fut. 3 s. m.*

(γ) The *ת* is also dropped in some 'Mixed Voice' forms; thus,

- (1) From יָסַר, נִסְרוּ—'Mixed' *Nφ.* & *Hθ.* Past 3 pl.  
[Ez. xxiii. 48],

- (2) From כָּבַס, הִכְבִּס—'Mixed' *Hoph.* & *Hθ.* Infin.  
[Lev. xiii. 55 & 56],

- (3) From כָּפַר, נִכְפַּר—'Mixed' *Nφ.* & *Hθ.* Past 3 s. *m.*  
[Deut. xxi. 8],

N.B. the *ת* stands in יִתְכַּפֵּר *Hθ. Fut. 3 s. m.*,

- (4) From נָאץ, מִנְאֵץ—'Mixed' *Hθ.* & *Pǔ.* Partic. s. *m.*  
[Is. lii. 5].

[The 'Note' just given on pages 315–318 is a fuller statement of a matter which has been already mentioned briefly—see Note (\*\*\*) on p. xv of the Tables. It was necessary to give to the matter this more full treatment, and to bring it thus more prominently before the Student's attention.

There are also several other 'Verb-forms' on which a few remarks will be at least useful to the Student in his BIBLE-reading. Such we will now give in the following (Vth) Section of this Appendix.]

#### (V). FURTHER REMARKS ON VERB-FORMS.

##### CERTAIN INFINITIVE FORMS.

##### INFINITIVE ABSOLUTE.

(1) The INFIN. ABSOL. KAL has mostly the form פִּעֹל or פֻּעַל. The פֻּעַל form, as גִּירָל\* G. xxvi. 13, is comparatively rare. Of this latter form we have (with ו prefixed) וַיִּשֶׁל Ex. xii. 9 (before the Pŭ-ĀL Partic. מִבְּשֵׁל,—the two words together† expressing the "*or sodden at all*" of the E.V.).

[Note. The word וַפְּרָה, Hos. x. 4, is supposed by some to be the Infin. Absol. (corresponding to the Infin. Absol. נִפְרָת just before it). If so, it is short for וַפְּרִיָּה. Such shortening takes place sometimes in the Infin. Constr., See Tab. XVI (3) (B); but it is rare in the Infin. Absolute. Also this word וַפְּרָה, in Hos. x. 4, may very well be the Past 3 s. m. with ו prefixed—signifying "*and it shall flourish or grow.*"]

\* Comp. § 137 (1, b).

† Comp. p. 78, (β) [Note (\*) N.B. (2)].

## INFINITIVE CONSTRUCT.

(2) (a) The INFINITIVE CONSTRUCT KAL has the (—)-form פִּעֹל or פֻּעַל much more frequently than the (—)-form פֻּעַל (as שָׁכַב mentioned in Note (\*) on p. 79). But this פֻּעַל form, though less common than the other, must not be lost sight of. [For לָחַם see § 169 (β) & § 167 (ii).

(β) The (—)-form of Infin. Constr., with הָ at the end [as in § 137 (4, iii)], would in Pause be: פֻּעֲלָהּ. And

(γ) The (—)-form of Infin. Constr., with הָ at the end [as in § 137 (4, iii)], would in Pause be: פֻּעֲלָהּ.

Hence,—bearing in mind that

(δ) Pause-forms are *not limited* to places of Pause, but occur sometimes with Accents other than Pause-Accents [see § 167 (ii) and the examples there given],—we see that

(ε) פִּשְׁטָה and רִגְזָה, in Is. xxxii. 11, and so also רִגְזָה (*ib.*), may—so far as form is concerned—be Infinitive ‘Pause-forms not in Pause’; the former two words like פֻּעֲלָהּ in (β), and the latter one (רִגְזָה) like פֻּעֲלָהּ in (γ).

For the sense in which if so they would stand—see ‘Note’ after (η) below.

(ζ) These three words, of Is. xxxii. 11, are however taken by some to be Imper. *K.* 2 s. *m.* with הָ at the end. They must, then also, be ‘Pause-forms not in Pause’; and we should have the somewhat awkward\* construc-

\* It seems to us rather awkward to have to say “*Shudder-thou (m.), O ye (f.)-confident-ones*” for רִגְזָה בְּטָחוֹת. The reference is to the “confident daughters” בָּנוֹת בְּטָחוֹת of v. 9, to whom the Feminine Verb תִּרְגְּזִינָה is applied in v. 10. There is an idiom to which advocates of such a Construction might appeal in support



tion of Singular *Masculine* forms referring to those who are addressed as Plural *Feminine*.

But the three words need not be Imper. 2 s. m. at all.

They may be Infinitive forms,\* as seen above.

- (η) Similarly the word עָרָה † (ib.) may be Infin. KAL of עָרַר [like סָב in Tab. XXI] with הָ at the end.

[Note. The Infinitive Construct is often used as a Verbal Noun. Thus the three words in (ε) may stand for—רָגְזָה “*shuddering*,” פָּשְׁטָה “*stripping*,” הִגְרָה “*girding on*”; and so עָרָה in (η) for “*baring*.” The rendering would then be of the form “[there shall be] *shuddering*, etc.”

- (θ) INFINITIVES WITH 2<sup>d</sup> RT-LETTER א or ה or ח or ע.

When the 2<sup>d</sup> Rt-letter is either א or ה or ח or ע, the Infin. K. with the ה־ of § 137 (4, iii),—as also the Infin. with Pron.-Affs.,—has

- (i.) Sometimes ה־ under that 2<sup>d</sup> Rt-letter, with ו־ under the 1<sup>st</sup> Rt-letter, as in

לְרַחֵק K. Infin. w. ל pref. fr. רָחַק (לְרָחַק) w. ה־,

בְּחַרִי K. Infin. w. Aff. my, fr. בָּחַר,

מֵאֵס & מֵאֲסֶנָּה ‡ K. Infin. w. Affs. *their* (m.) & *your* (m.) fr. מָאָס, and

of it. But as we think that the Construction is inadmissible here, at least, we need not dwell longer on it. Moreover we cannot venture to argue that רָגְזָה etc. may be SING. m. because חָרְדִּי (in Is. xxxii. 11) is PLU. m. This last word חָרְדִּי may be said to refer to the Masculine form נָשִׁים, with which שְׂאֵנִיּוֹת agrees in Gender.

\* Some prefer to consider them as Imper. K. 2 pl. f.—רָגְזָה for רָגְזְנָה the Pause-form of רָגְזָה, and פָּשְׁטָה for פָּשְׁטְנָה, הִגְרָה for הִגְרְנָה.

† If this be taken [as in Note (\*)] to be 2 pl. f. Imper. K., it must be for עָרְנָה—a form of 2 pl. f. Imper. corresponding to the 3 & 2 pl. f. Fut. form תִּסְבְּנָה given in Note (5) on Tab. XXI.

‡ The ו־ is replaced by the Slight-vowel ו־ before the ס with Moving *Shva*.

לַפַּעֲלָם *K.* Infin. w. ל pref. and Aff. *their m.*, fr. פַּעַל,  
[comp. Tab. XV (i)];—

(ii.) Sometimes ׀ under the 2<sup>d</sup> Rt-letter, with ׀ under the 1<sup>st</sup> Rt-letter, as in

לְאַהֲבָה *K.* Infin. w. ל pref. fr. אָהַב (לְאַהֲבָה) with הַ׀, and so שְׁחַטָּה *K.* Infin. fr. שָׁחַט with הַ׀,\*  
מַעְלֹ *K.* Infin. w. Aff. *his* fr. מָעַל, etc.;—and

(iii.) Sometimes the 2<sup>d</sup> Rt-letter has *Quiescent* ׀, as in

לְרַחֵץ *K.* Infin. w. ל pref. fr. רָחַץ (לְרַחֵץ) w. הַ׀,  
וְעָפֹ *K.* Infin. w. Aff. *his* fr. וָעָף,  
בְּצַעֲדָךְ † *K.* Infin. w. ב pref. & Aff. *thy m.* fr. צָעַד,  
etc.

(ι) As a rare form of Infin. Constr. *K.* we may mention here יָכַלְתָּ (Nu. xiv. 16, Dt. ix. 28) fr. יָכַל; and so יִבְשֶׁת (Gen. viii. 7) fr. יָבַשׁ.

Note (i.) בְּאַבְרֵן (Esth. viii. 6) is by some given as an Infin. Constr. *K.* with ב pref. and ׀ added, and by others as a Noun ‘i.c.’ (and this we think it certainly is).

(ii.) לְדַרְיוֹשׁ (Ezra x. 16) is an anomalous form for the usual דַּרְיוֹשׁ.

\* As the Pause-form of such an ‘Infin. with הַ׀’ some give נִשְׁאַלָה Is. vii. 11 [from an imaginary Infin. נִשְׁאַל, after the form of נִשְׁכַּב in Note (\*) on p. 79.] But this word נִשְׁאַלָה is properly the Pause-form of the IMPER. *K.* 2 s. *m.* (נִשְׁאַל) with הַ׀, and there is no reason why it should not be so in Is. vii. 11. There are several other instances of two Imperatives together where we want an Infin. in English for the second Verb.—Some prefer to read נִשְׁאַלָה to agree with the εἰς ἄδην given by Aquila, Symmachus, and Theodotion.

† This is the correct form in Ju. v. 4 and Ps. lxviii. 8. Some Bibles have an incorrect form in Ju. v. 4.

(iii.) לְבָרַם (Eccl. iii. 18) is *K.* Infin. w. ל pref. and Aff. *them*.(*m.*), fr. בָּרַר.—The Infin. form without the prefix and affix would be בַּר, like רַר fr. רָרַר and like שַׁךְ fr. שָׁכַךְ which are given in Note (1, *a*) on Tab. XXI.

(κ) The ending ת־ָּ (instead of the ending ה־ָּ for the Infin. w. ה) is mentioned in 'Appendix (A) to Tab. XIV' (\* \*, 3);—בְּצַדִּיקָתָּךְ Ez. xvi. 52 being from צַדִּיקָה [for צִדְקָה, Pī-êL Infin. w. ה] with pref. ב, and Aff. *thy* (*f.*).

That ending is found in הִלָּךְתָּ Gen. xl. 20 & Ez. xvi. 5, which is HOPH. Infin. of יָלַךְ (instead of הִלָּךְ, w. ה), comp. § 202,—for which we find הוִלָּךְתָּ in Ez. xvi. 4, with ה for *Kibbutz* as in Pt. I, § 14 (N.B.).

Note (i.) This (ת־ָּ)-form is the ordinary form of the *Kal* Infinitive Constr. in the case of Verbs פִּ' and Verbs פִּנְ, when the 1<sup>st</sup> Rt-letter is dropped,—see Tabs. XVIII & XIX.

(ii.) Also the (ה־ָּ)-form הִרָּה occurs in מִרָּה [Gen. xlvi. 3] *K.* Infin. w. pref. מ & w. ה, fr. רַר, —instead of the ordinary form רָרַת.

(iii.) We find also רָעָה (with —) Is. xi. 9 Infinitive *K.* fr. יָרַע with ה, as in לָרָעָה (with pref. ל) Ex. ii. 4.

(iv.) The Infin. Constr. forms ending in וֹת,—as גִּלוֹת, etc., in Tab. XXIII,—are perhaps contracted, as some have supposed, from the (ת־ָּ)-form in (ι) above.

(v.) מְהִרְבֵּת (*Kri* for מְהִרְבִּית *Kthiv*) 2 S. xiv. 11 is *Hφ*. Infin. Constr. fr. רִבָּה,—corresponding to the Infin. Absol. הִרְבָּה [Gen. iii. 16 & xvi. 10 & xxii. 17] which is given in Column (V) of Tab. XXIII by the side of the ordinary form ending in ה־.

(vi.) The irregular form בָּהִשְׁתַּחֲוִּיתִי 2 K. v. 18 has ' introduced in a somewhat Aramæan manner. It is an Infinitive [הִשְׁתַּחֲוִּיה], from the *Hithpā-él* of שָׁחָה, with בַּ pref. and Aff. *my*.

#### SOME PAST-TENSE FORMS.

(3) (*a*) As has already been said [§ 138 (A), ii], the ׀ of the פָּעַל form of PAST KAL occurs in the 3 s. *m.* and in the PAUSE-forms of the 3 s. *f.* & 3 pl.; but

N.B. Ordinarily the Second & First Person-forms Singular and Plural, of the Past *K.* פָּעַל, have — to the 2<sup>a</sup> Rt-letter as in the פָּעַל forms in Tab. XIV, *viz.* פָּקַדְתִּי, פָּקַדְתָּ, etc.

(*β*) In the case of a few Roots however we find — instead of — under the 2<sup>a</sup> Rt-letter in such Past *K.* forms; thus in וִירְשָׁתֶם (Deut. iv. 1, etc.) the *K.* Past 2 pl. *m.* with ו pref.,—and so in וִירְשָׁתָהּ and וִירְשָׁתֶם given in Obs. XLII on p. 209; see also the forms fr. יָלַד and fr. שָׂאֵל in Note (*β*) on Tab. XXV.

Note. R. D. Kimkhi cites also וּפְשָׁתֶם Mal. iii. 20,—which word we mentioned above in § 238 (ii).

(γ) Very rarely the 2<sup>d</sup> Rt-letter has  $\text{ֿֿֿ}$  in such a form, as in  $\text{שְׁאַלְתֶּם}$  (2 pl. *m.* Past *K.*) 1 S. xii. 13 & xxv. 5, and Job xxi. 29.

[(δ) As we remarked in § 238 (ii), the  $\text{ֿֿֿ}$  and  $\text{ֿֿֿֿֿ}$  in such forms as those referred to in (β) & (γ) may have been obtained from the  $\text{ֿֿֿֿֿ}$  of the  $\text{פָּעַל}$  form of the Past *K.* So some think. And we may add (as before, in § 238, ii) that so this  $\text{ֿֿֿ}$  and  $\text{ֿֿֿֿֿ}$  would be in analogy with the  $\text{ֿֿֿֿֿ}(\delta)$  of  $\text{יְבַלְתֶּם}$  &  $\text{יְבַלְתֶּן}$  the 2 pl. *m.* & *f.* Past *K.* of the  $\text{פָּעַל}$  form, Tab. XV,—as also with the  $\text{ֿֿֿֿֿ}\delta$  of Obs. XLII, Note (iii). But we may not omit to remark also that

(ε) Euphony may be said to have had some concern with the  $\text{ֿֿֿ}$  and the  $\text{ֿֿֿֿֿ}$  in those instances. Also that

(ζ) If we may say that ‘in the forms from  $\text{לִר}$  in Note (β) on Tab. XXV the  $\text{ֿֿֿ}$  of the  $\text{ל}$  is a mark of the  $\text{פָּעַל}$  form of Past *K.*,’ we must also admit that it is the only trace of such a form from this Root. But although we fully admit that there is no actual  $\text{פָּעַל}$  form from this Root throughout the Bible, but only  $\text{פָּעַל}$  forms, yet we cannot but admit also that possibly it may be a trace (though the only trace) of such a form from this Root.]

(η) We find also  $\text{ֿֿֿ}$ , in the place of the more usual  $\text{ֿֿֿֿֿ}$ , some few times in the *Hφ.* Past; thus in

$\text{הִשְׁאַלְתִּיהוּ}$  1 S. i. 28 (*Hφ.* Past 1 s., fr.  $\text{שָׁאַל}$ , with Aff. *him*),



and in the following forms from מוֹת, *viz.*

הִמָּתֶן & הִמָּתָן (*Hφ. Past 2 pl. m. & f.*),

וְהִמִּיתִי 1 S. xvii. 35 (*Hφ. Past 1 s. with Aff. him*),

the '— before the ה being as in Pt. I, § 12, N.B.,—

וְהִמָּתִי Hos. ii. 5 (*Hφ. Past 1 s. with Aff. her*).

N.B. But the only form of the 1 s. Past *Hφ.* (without an Affix) from מוֹת is הִמָּתִי with the —.

- (θ) So also in the *Hθ. Past* forms וְהִתְגַּדַּלְתִּי וְהִתְקַדְּשָׁתִי Ez. xxxviii. 23, וְהִתְקַדְּשָׁתֶם Lev. xi. 44 & xx. 7, the 2<sup>d</sup> Rt-letter has — in the place of the more usual —.

Note. We have some remarks to offer on the Verb-forms, with special reference to those in (β)—(θ). But such remarks would be out of place here. We will but observe that

- (i.) The — (and the —) of the above-mentioned forms, in the place of the usual —, occur in UNACCENTED syllables;
- (ii.) In (η) the — *may* have a relation to the '— of the הִפְעִיל form; and
- (iii.) In (θ) the — *may* have a relation to the — of the הִתְפַּעֵל form.

#### CERTAIN PARTICIPLE FORMS.

- (4) Two forms of the Partic (1) *Kal* are given in Tab. XIV, *viz.* the פִּעֵל form and the פָּעַל form. There is also the פִּעֵל form of Participle mentioned in 'Appendix B to Tab. XIV' [δ (iii)].

The פִּעֵל and פָּעַל forms of Participles differ from the פָּעַר form in this remarkable particular that

- (a) Whereas in the Sing. *f.* and the Plu. *m.* & *f.* of the פֻּעַל form the vowel of the 1<sup>st</sup> Rt-letter is retained, and the vowel of the 2<sup>d</sup> Rt-letter is dropped—thus we have [p. 83] —, פִּקְדוֹת pl. *f.*, פִּקְדִים pl. *m.*, (פִּקְדוֹת or) פִּקְדָה s. *f.*, פִּקְדָ s. *m.*
- (β) Contrariwise, Participles of the פֻּעַל and פֻּעֵל forms drop the vowel of the 1<sup>st</sup> Rt-letter and retain the vowel of the 2<sup>d</sup> Rt-letter in the Sing. *f.* and the Plu. *m.* & *f.*; thus
- (i.) The פֻּעֵל forms are [read from right to left]  
— פֻּעֵל s. *m.*, פֻּעֵלָה s. *f.*, פֻּעֵלִים pl. *m.*, פֻּעֵלוֹת pl. *f.*;
- (ii.) The פֻּעַל forms are [read from right to left]  
— פֻּעַל s. *m.*, פֻּעַלָה s. *f.*, פֻּעַלִים pl. *m.*, פֻּעַלוֹת pl. *f.*;
- (γ) (i.) ‘IN CONSTRUCTION’—the s. *m.* form פִּקֵּד [in (a)] remains unchanged.\* Also the s. *f.* form פִּקְדָת, and the pl. *f.* פִּקְדוֹת, remain unchanged in Construction.
- (ii.) The Constr. form of פִּקְדָה s. *f.* is פִּקְדָת,
- (iii.) The Constr. form of פִּקְדִים pl. *m.* is פִּקְדֵי.
- (δ) So the פֻּעֵל forms in β (i) are ‘in Construction’  
— פֻּעֵל s. *m.*, פֻּעֵלָה s. *f.*, פֻּעֵלִים pl. *m.*, פֻּעֵלוֹת pl. *f.*;
- (ε) But the פֻּעַל forms in β (ii) are ‘in Construction’ somewhat various, as follows:
- (i.) (a) The Constr. form of the Sing. *m.* is פֻּעֵל (as in פִּקֵּד fr. פִּקְדָ, חָסֵד fr. חֲסִד, חָסֵד fr. חֲסִד, שָׁבַע fr. שָׁבַע, עָרַל fr. עָרַל).
- (b) We find also פֻּעֵל fr. אָבֵל, in פִּאֲבֵל-יָאֵם Ps. xxxv. 14. But

\* With the rare exception of — in place of the — thus אָבֵד D. xxxii. 28 *perishing of* (or ‘void of’) the *K.* Partic (1) ‘i.e.’ fr. אָבַד.

- (c) N.B. The Sing. *m.* Participle of פָּעַל form from Verbs ל' retains the — 'in Construction,' as in טָמֵא fr. טָמֵא, יָרֵא fr. יָרֵא, מָלֵא fr. מָלֵא, etc.
- (ii.) The Sing. fem. Constr. form פִּעֲלָת, and the Plu. masc. Constr. form פִּעֲלֵי, are sometimes shortened by the removal of their penultimate vowel,—in accordance with § 56 (i).

Thus we have not only the forms

- (a) טָמֵאִת (fr. טָמֵאָה) *s. f.*, and אֲבִילִי, חֲפִיצִי, שְׂמִחִי (from אֲבִילִים, חֲפִיצִים, שְׂמִחִים) *plu. m.*,

but also such *shortened* forms as

- (b) יִרְאֵת (fr. יִרְאָה) *s. f.*, and גְּרִילִי, יִרְאִי, פְּבִירִי, פְּבִירִים, יִרְאִים, גְּרִילִים (fr. שְׂמִחִי, קִצְרִי, עִמְקִי, שְׂמִחִים, קִצְרִים, עִמְקִים) *pl. m.*

- (ζ) (i.) Rarely the פָּעַל form of Participle has 'Quiescent

(a) after — thus סֹבִיב (fr. סֵבֵב) in הַפְּסִיב 2 K. viii. 21 *the-one-compassing*, (b) after — thus תֹּמֵךְ (fr. תִּמְךָ) Ps. xvi. 5 *One-supporting*—which some however will not allow to be a Participle, but which they suppose to be Fut. *Hφ.* 2 *s. m.* fr. an imaginary Root יִמְךָ.

- (ii.) Also rarely with Defective *Long-kh̄irik* instead of — thus יוֹסֵף (fr. יוֹסֵף) in הִנְנִי יוֹסֵף Is. xxix. 14 & xxxviii. 5 *behold I am adding*.

- (iii.) Not to be confused herewith is such a — as that in אֵיבֶךָ (fr. אֵוִיב, *r.* אֵיב) Ex. xxiii. 4 & 2 S. iv. 8, *thy enemy* (§ 140, ζ), and אִסְפָּךָ (fr. אִסֵּף, *r.* אִסֵּף) 2 K. xxii. 20 & 2 Chr. xxxiv. 28 *One taking thee away*. Such a — as these is merely a 'Slight'-vowel

(in place of the *Moving Shva* which the 2<sup>d</sup> Rt-letter has in אִבּוֹ, אִיבִי, etc., but which the 2<sup>d</sup> Rt-letter cannot have when the 3<sup>d</sup> Rt-letter also has a *Moving Shva*. This is the case when the Affix ךְּֿ is attached).

N.B. Such a 'Slight'-vowel under the 2<sup>d</sup> Rt-letter when the 3<sup>d</sup> Rt-letter has a *Moving Shva* is sometimes — as in (iii), sometimes ףֿ as in נִתְּנָךְ, sometimes ךְּֿ as in אֶהְבֶּךָ.

(iv.) Also before the Affs. כֶּםֿֿ & כֶּןֿֿ the 2<sup>d</sup> Rt-letter cannot have a *Moving Shva*,—as in (iii).

(v.) In such a form as שְׁלַחֶךְ (fr. שְׁלַח, r. שְׁלַח) 1 S. xxi. 3, the 2<sup>d</sup> Rt-letter retains the — of שְׁלַחֶ which is dropped in such a form as שְׁלַחִי, i.e. when the Affix is such that the 3<sup>d</sup> Rt-letter has a Vowel.

(η) (i.) The rare form בְּעֶרְהָ (accented on the penultima) Hos. vii. 4, is the Sing. Participle of פָּעַל form, with הֿֿ at the end.

(ii.) The form in (i.) is to be distinguished carefully from the form פְּעֶלְהָ (accented on the last syllable) the Sing. Fem. of the פָּעַל Partic. (with — in the place of the more usual ףֿ under the 2<sup>d</sup> Rt-letter). This form\* occurs some few times. Thus we have אוֹכֶלְהָ s. f. in Is. xxix. 6 & xxx. 30 & xxxiii. 14, and so בְּעֶרְהָ s. f. in Is. xxxiv. 9 (instead of בְּעֶרְהָ Is. xxx. 33).

\* The fact of this form occurring several times in a place of Pause hardly allows us to speak of it as a *Pause-form*. The Accent BELONGS TO THE LAST SYLLABLE in each instance.

So also יִלְלָה s. f. in Is. xxi. 3, etc., נוֹטַר s. f. in Song. i. 6, and צִלְעָה s. f. Mi. iv. 6 & 7, etc.

(iii.) The Plural also is found thus, with  $\text{—}$  in place of the more usual  $\text{—}$ , both in the Plu. *Masc.*, as in \*שׁוֹמְמִים Lam. i. 16 (and, with the termination† יִן  $\text{—}$ , שׁוֹמְמִין Lam. i. 4),—and in the Plu. *Fem.*, as in תּוֹכַפּוֹת Ps. lxviii. 26.

(iv.) The  $\text{—}$  stands sometimes (in place of the more usual  $\text{—}$ ) in other Voices also, thus in the *Pz.* Partic. s. f. מְרַקֶּדֶה Na. iii. 2 *jumping*, and in the *Hθ.* Partic. s. f. מְתַנַּבֶּרֶה 1 K. xiv. 5 & 6 *one feigning herself to be another*.

(θ) We may mention here also that some Participles of *Pz.* & *Pū.* occur without the usual prefix מְ; thus some give שֵׁבַח Eccles. iv. 2 as *Pz.* Partic. s. m. for מְשֵׁבַח, and so מַהֵר Zeph. i. 14 for מְמַהֵר, מֵאֵין Ex. vii. 27 etc. for מְמַאֵין,—and so in the *Pū.*, לֶקַח Ex. iii. 2 for מְאַפֵּל, 2 K. ii. 10 for מְלַקֵּחַ.

Note (i.) For some other Participle forms it may be sufficient to refer to ‘Appendices (B) & (C) to Tab. XIV.’

(ii.) For Participle-forms with Pron-Affs. see Tab. XXVI.

#### SOME IMPERATIVE AND FUTURE FORMS.

(5) (a) The  $\text{—}\delta$  of the 1<sup>st</sup> Rt-letter in the form of שְׁמַרָה *K. Imper.* 2 s. m. fr. שָׁמַר (שָׁמַר) with ה [§ 141, γ] is not limited to Verbs which have  $\text{—}$  to the

\* From the Root שָׁמַם we have also שְׁוֹמָמָה & שְׁמָמָה s. f., and שְׁמָמוֹת pl. f. (i.e. שְׁמָמוֹת “desolate places of”).

† This termination יִן  $\text{—}$  is common in Aramaean for the Plural יִים  $\text{—}$ .



2<sup>d</sup> Rt-letter in the Imper. 2 s. *m.*, and in the Fut. Thus the Root קרב has the Imper. 2 s. *m.* קִרְב and the Fut. forms יִקְרַב, יִתְקַרַּב, etc.; but we have ׀-ֹ under the ק of the word קִרְבָּה *K. Imper. 2 s. m.* fr. קרב w. ה.

- (β) Unnecessary confusion and consequent trouble, which have been introduced by some, may be avoided by our bearing in mind that such a ׀-ֹ may be considered in direct relation to the ׀ of a GENERALLY-UNDERLYING\* form פִּעֵל,—without any ‘mediate’ reference to the form of the Imper. 2 s. *m.*

[N.B. The form פִּעֵל, from several Roots, stands itself as an UNDEFINED or ‘INFINITIVE’ form, when this is used not Abstractly or ‘Absolute’-ly but as a *Component-part of its sentence*—i.e. ‘CON-STRUCT.’]

- (γ) So also the ׀ of הִרְבִּי *be thou f. dry* (2 s. *f.* Imper. *K.* fr. הרב, in Pause) may be and is best considered in direct relation to the ׀ of a *generally-underlying* form corresponding to פִּעֵל—quite independent of the (—)-form of Imper. 2 s. *m.* [הִרְבֵּה, p. הִרְבֵּה:] from which the ׀ of the ר in הִרְבִּי is obtained in Pause.
- (δ) And so the ׀ of וְסַעְדָּהּ *and refresh or have refreshment* (2 s. *m.* Imper. *K.* fr. סעד, w. ו pref. and ה at the end, in Pause) 1 K. xiii. 7, as also the ׀ of וְצַעֲקִי *and cry out f.* (Pause-form of 2 s. *f.* Imper. *K.* fr. צעק, w. ו pref.) Jer. xxii. 20 may have direct relation to

\* In the case of some Roots the Khoulēm comes out in certain *Infinitive* forms only.

the  $\dot{-}$  of a *generally-underlying* form corresponding to  $\text{פִּעֵל}$ —quite independent of the  $(\dot{-})$ -form of Imper. 2 s. *m.* ( $\text{סִעֵר}$  p.:  $\text{סִעֵר}$  fr.  $\text{סֵעַר}$ , and  $\text{צִעֵק}$  p.:  $\text{צִעֵק}$  fr.  $\text{צִעֵק}$ ) from which the Pause-vowel  $\dot{-}$  is obtained in each case.

[( $\epsilon$ ) (i.) We ought perhaps to mention the supposition, on the part of some, that  $\text{וּסִעֵרָה}$  may be a sort of mixture of “ $\text{וּסִעֵרָה}$  and  $\text{וּסִעֵרָה} (??)$ ,”—and  $\text{וּצִעֵקִי}$  such a mixture of “ $\text{וּצִעֵקִי}$  and  $\text{וּצִעֵקִי} (??)$ .” This seems to us to be unnecessarily clumsy, and not quite satisfactory, because it does not touch at all upon that which specially requires consideration, *viz.* the occurrence of a  $\dot{-}$  bearing reference to an *o*-vowel in these two Imperative forms, whereas (1) the  $\dot{-}$  of the 2<sup>d</sup> Rt-letter belongs not to the  $(\dot{-})$ -form but distinctly to the  $(\dot{-})$ -form of the Imperative, and (2) only the  $(\dot{-})$ -forms of the Imperative and the Future are found from the Root  $\text{צִעֵק}$ .\*

We do not recognize aught anomalous in the two words as they stand, because to us the  $\dot{-}$  seems to refer directly to a *generally-underlying*  $\text{פִּעֵל}$  form [comp. ( $\beta$ ) above].†

\* The *K.* Imper. 2 s. *m.*  $\text{סִעֵר}$  (Ju. xix. 8) may fairly be claimed by those who wish to claim it as evidence of the  $(\dot{-})$ -form of Imper. *K.* from  $\text{סֵעַר}$ . But as the *accented* word  $\text{סִעֵר}$  [for which see § 141, *a*, Note (1)] occurs just before (Ju. xix. 5), and as it is at least possible that these two words so near to each other may be the same,—*i.e.* the  $\dot{-}$  in *v.* 8 the same as that in *v.* 5,—it may be that we have in Ju. xix. 8 an instance of a *Long-Vowel*  $(\dot{-})$  before *Makkêph* like the two instances of *Khoulem* before *Makkêph* in Note (†) on p. 114 [comp. Pt. I, § 55 (8, ‘Note’)]. If so, there are only  $(\dot{-})$ -forms of the Imperative and Future found from the Root  $\text{סֵעַר}$ .

† Some cut the knot by asserting that the  $\dot{-}$  is merely because of the preceding  $\dot{\imath}$ ,

- (ii.) If, instead of assuming an imaginary form involving the same irregularity as that which they have to deal with, and then supposing that imaginary word to be mixed up with the regular form, and so fancying that they had in any degree accounted for an Irregular form—as they regard it,—the advocates of that mixture had said that
- (iii.) ‘The  $\text{ֿֿ}$  may be regarded as a trace (although the only trace) of a ( $\text{ֿֿ}$ )-form of Imper. *K.*, even in a word which not only involves a mark of the ( $\text{ֿֿ}$ )-form but which belongs to a Root (as, for instance,  $\text{צַעַק}$ ) from which the ( $\text{ֿֿ}$ )-form alone certainly occurs,’—they would at least have touched upon the important point really involved. We could not have contradicted such a statement, even if we had wished to do so. For]
- (ζ) We find sometimes  $\text{ֿֿ}$  in a Future form, where it is either entirely due to Euphony (Pt. I, § 72, γ), or it is the only trace remaining of a ( $\text{ֿֿ}$ )-form. Thus, from the Root  $\text{נִשַׁק}$  we find  $\text{נִשְׁקֶה}$  (1 s. Fut. *K.*, w. ה at the end) 1 K. xix. 20; but elsewhere the Future from this Root has the ( $\text{ֿֿ}$ )-form as in  $\text{יִשַׁק}$ ,  $\text{תִּשַׁק}$ , etc.\* And so from the  $\text{לִע}$  Roots  $\text{פִּשַׁע}$  and

and this supposition is better than that of the above-mentioned mixture. But the assertion cannot be made good. And it does not touch the very similar case of the word  $\text{הִרְבֵּי}$  in which we find the  $\text{ֿֿ}$  (in place of  $\text{ֿֿ}$ ) although there is no ה preceding. This however is asserted to be because of the following ה.

Euphony may indeed have been *partly concerned* in the occurrence. But we cannot credit it with the whole concern in these particular instances.

\* For some Verbs having both the ( $\text{ֿֿ}$ ) and the ( $\text{ֿֿ}$ ) forms see § 162 (b).

שמע we find אֶפְשָׁעָה (1 s. Fut. *K.*, w. ה at the end) Is. xxvii. 4, and וְאֶשְׁמָעָה (1 s. Fut. *K.*, w. ו Convers.) Dan. viii. 13 in some copies.

In these, some impute the  $\text{---}$  wholly to Euphony,—as also the following.

Note (i.) The  $\text{---}$  occurs some few times in such forms from Verbs 'Fut. ( $\text{---}$ )'; thus in the 1 s. Fut. *K.* w. ה fr. שקט and fr. שָׁקַל, viz. אֶשְׁקוּטָה Is. xviii. 4 and וְאֶשְׁקוּלָה Ezra viii. 25, where there is in each a 'ו' superfluous,'—from אֶשְׁקוּט and אֶשְׁקוּל. But

(ii.) N.B. The Student should never write such forms.

(iii.) Somewhat less rare is the occurrence of  $\text{---}$  in some Verb-forms that have Pron.-Affs.; thus from הִרְדֵּף we find in Nu. xxxv. 20 יִהְדָּפְנוּ (i.e. יִהְדֵּף *K.* Fut. 3 s. *m.* with Aff. *him*), and in Josh. xxiii. 5 יִהְדָּפֻם (i.e. יִהְדֵּף *K.* Fut. 3 s. *m.* with Aff. *them m.*); also

From יָסַר we find in Hos. x. 10 וְאֶסְרֵם [i.e. אָסַר *K.* Fut. 1 s. (comp. § 195, ε & § 212) with ו pref. and Aff. *them m.*];

and a few others which will be given in the 'Analytical Index.'

(7) (i.) The Student will have observed that the '—' of the *Hiph-ël* Voice stands in הִקְשִׁיבָה Imper. 2 s. *m.* w. ה [§ 141 (γ, ε)] fr. קָשַׁב, and in אֶזְכָּרָה Fut. 1 s. w. ה [144 (α)] fr. זָכַר;—and so also in גִּזְכָּרָה Fut. 1 pl. w. ה fr. זָכַר.

- (ii.) With the exception of such *Hφ.* forms,—and except also the Pause-forms of other Voices,—

When the Verb-form has at the end of it the ה of § 141 (γ), or § 144, the Vowel is dropped from the 2<sup>d</sup> Rt-letter in the case of 'Full' Verbs, and of Verbs אָפּ and פּ' and פּ'ן. For 'Full' Verbs, see the examples in § 141 (γ), and in § 144; and so in the Imperative forms

אָכַל & אָסַף corresponding to אָכַל & אָסַף  
fr. אָכַל & אָסַף,

נָשָׂא & יָשָׁב corresponding to נָשָׂא & יָשָׁב (or נָשָׂא)  
fr. נָשָׂא & יָשָׁב;

and similarly in Future forms (1 s. & 1 pl.)

from such Roots, as in

יָשָׁב & אָשַׁב, אָכַל & נָאֲכַל fr. אָכַל & נָאֲכַל  
and נָפַל & אָפַל fr. נָפַל. But

- (iii.) We find the following Verb-forms,

(a) רָפָא (Ps. xli. 5) Imper. *K.* 2 s. *m.*, w. ה at the end, fr. רָפָא,

(b) \* וְאֶקְרָא (1 S. xxviii. 15) Fut. 1 s., w. ו Con- vers. & ה at the end,

in which the 2<sup>d</sup> Rt-letter has ׀, as in the forms וְרָפָא and וְאֶקְרָא without the ה.

\* We find sometimes ה׀ thus instead of the more usual ה־ at the end of a word. So in יְרַשְׁנָה (Ps. xx. 4) *P̄.* Fut. 3 s. *m.* fr. רָשַׁן [comp. § 144 (γ & δ)]. So also in וְהִזְוִיָה (Is. lix. 5) *K.* Partic (2) s. *m.* fr. וּזֹר—like קִים in Tab. XX—with the pref. ו and the ה of § 98. So too in וְלָנָה (Zech. v. 4) *K.* Past 3 s. *m.* fr. לִין (§ 226), and in וְדָעָה (as in some Bibles, but וְדָעָה in others, w. ה׀, Prov. xxiv. 14) *K.* Imper. 2 s. *m.* fr. יָדַע.

[The word וְדָעָה, as it stands in some Bibles in Prov. xxiv. 14, is by some taken as as a Noun 'i.e.' "knowledge of,"—as in the E.V.].



This is very rare. But

Note. In some Noun-forms also the  $\text{־}$  is not dropped before  $\aleph$ ; thus we have  $\text{הַטְּאִיִּךְ}$  from  $\text{הַטְּאִים}$ , instead of a form corresponding to  $\text{מְלִיכִים}$  from  $\text{מְלָכִים}$  (the great Rule of § 59 even being broken so as to retain the  $\text{־}$  before  $\aleph$ ). So also from  $\text{הַטְּאִים}$  we have the Construct-form  $\text{הַטְּאִי}$ ,—in which the penultimate vowel ( $\text{־}$ ) is retained,\* instead of being dropped as it is in  $\text{מְלִיכִי}$  from  $\text{מְלָכִים}$ .

Similarly, [from  $\text{מוֹצָאִים}$ ] we have  $\text{מוֹצְאִיהֶם}$  and  $\text{מוֹצְאִיהֶן}$  and the Construct form  $\text{מוֹצְאִי}$ ; and so  $\text{מוֹצְאָתִי}$  from  $\text{מוֹצְאוֹת}$ .

N.B. Such a  $\text{־}$  however is sometimes dropped in accordance with the Rules of § 59 and § 56 (i), as in  $\text{תּוֹצְאוֹתִי}$  &  $\text{תּוֹצְאוֹתֶם}$  from  $\text{תּוֹצְאוֹת}$ , and in the Construct form of it—*viz.*  $\text{תּוֹצְאִי}$ .

- (θ) The  $\bar{u}$ -form of Fut. *K.* was just mentioned in the 'Note' at the end of § 141 (a), and as an example there was given  $\text{יִשְׁפּוּטִי}$  (Ex. xviii. 26) *K.* Fut. 3 pl. *m.* fr.  $\text{שָׁפַט}$ —for which the usual form is of course  $\text{יִשְׁפָּטִי}$  (p.  $\text{יִשְׁפָּטִי}$ ).

[Obs. In some Bibles the Accent of  $\text{יִשְׁפּוּטִי}$  is put on the penultima (perhaps for the sake of having the Accent 'drawn back' as in Pt. I, § 46). But the Accent should be on the last syllable, as it is in other Bibles, and as we have given it above.]

\* Sometimes the  $\text{־}$  is retained also before  $\text{ע}$ . Thus in  $\text{מִטְעֵי}$  [Constr. form of  $\text{מִטְעִים}$ ] in Mi. i. 6. But

N.B. The  $\text{־}$  of  $\text{נִטְעִים}$  is dropped in the Constr. form  $\text{נִטְעִי}$  Is. xvii. 10—as in Tab. X, 4.

So we have in Ruth ii. 8 תַּעֲבֹרִי *K.* 2 s. *f.* fr. עבר—  
for which the ordinary form would be תַּעֲבֹרִי.

So, with a Pron.-Aff., we have in Prov. xiv. 3  
תִּשְׁמְרוּם *K.* Fut. 3 s. *f.* (some say 2 s. *m.*) w. Aff.  
*them m.* fr. שמר.

N.B. The ך of the 2<sup>d</sup> Rt-letter is seen to be  
unaccented in all these instances. This is in favour  
of the ך being in each instance of *somewhat* the same  
class as the ך by the side of the ך in the ך of  
(ז, י) above [comp. Pt. I, § 22 (latter part), and  
§ 14, N.B.].

- (4) Rarely, what is usually the form of the 2 pl. *m.* of the  
Fut. seems to be used for the 3 pl. *f.*—Thus in  
Ez. xxxvii. 7 וְהִתְקַרְבוּ עֲצָמוֹת \* *and bones came-near.*  
So the word תִּבְטְחוּ in Jer. xlix. 11 is mostly rendered  
as 3 pl. *f.*, *let them (f.) trust*; but the word might very  
well be rendered literally *ye (m.) should trust or must*  
*trust*:—thus, “*Leave thy fatherless-children, I-will-pre-*  
*serve alive; and as for thy widows, ye-must-trust in Me.*”  
The other rendering is however more natural, it may be.

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\* This might perhaps be rendered literally “*and ye-came-together, O bones*”; for  
the Noun עֶצֶם *bone* (pl. עֲצָמִים and עֲצָמוֹת), though almost always Fem.,—and so  
in this Chapter,—yet is sometimes Masc., as in Ez. xxiv. 10, Job xxx. 30. But the  
other may certainly be claimed as the more natural rendering.

In this Section V of the Appendix we have hitherto dealt mainly with Verb-forms of the KAL Voice,—only mentioning a few others as occasion offered or seemed to require. We will conclude this Section with a brief mention of some Verb-forms of the other Voices,—

## NIPH-ĀL.

- (6) (a) The following are the passages in which we find the instances of the **נִפְעַל** form of Infin. Absol. *Nφ*. which are given in Note (d) on Tab. XIV.

**נִכְסַף נִכְסַף נִכְסַף** *thou didst greatly long*, Gen. xxxi. 30,

**אִם נִלָּחֵם נִלָּחֵם** *or did he at all fight?* Ju. xi. 25,

**נִשְׁאַל נִשְׁאַל** *David earnestly asked*, 1 S. xx. 6 & 28,

**וְנִשְׁלַח סְפָרִים** *and letters were sent*, Esth. iii. 13

[comp. p. 78, Obs. (γ)];

to which we may now add the following, which is cited with those above by R. D. Kimkhi,

**אֵךְ נִגְוָה נִגְוָה הוּא** *surely he is quite smitten*, Ju. xx. 39.

In these instances the **נִפְעַל** form stands, for emphasis, before the *Nφ*. PAST,—with the exception of the passage from Esther, in which the Infinitive is used alone—the ‘Infinitive’ in place of a ‘Finite’ part of the Verb; as some say. Comp. Note (†) on p. 78.

Note (i.) Similarly נִהְיוּ Esth. viii. 8, נִהְיוּ Esth. ix. 1, and נִעְתָּוֶר 1 Chron. v. 20, may be (as some say) Infin. Absol. *Nφ.* of this form. They may however be (as others say) forms of the Past Tense 3 s. *m.* *Nφ.*, or of the Participle *Nφ.* s. *m.*

There is no valid reason against their being unusual Participle forms. So R. D. K. in his Lexicon takes the first one, and so the second one may very well be. [Perhaps they are best taken to be—one of them Infin. Absol., another of them the Past 3 s. *m.*, and the other one Partic. s. *m.*]

(ii.) נִהְבֶּה Jer. xlix. 10 is given by R. D. K. as Infin. “like to the Past” of *Nφ.* (for נִהְבֶּה) from הִבֵּה.\* But it may very well be the Partic. s. *m.*,—the particular form of the so-called ‘Substantive Verb’ to be supplied in English being here the Infin. ‘to be,’ so that the passage may run thus: “and he shall not be able to be hidden (or a hidden-one).”

(β) The *Niph.* ‘Infin. Absol.’ form הִפְעִיל is the form also of the ‘Infin. Constr.’ and of the ‘Infin. with prefixes,’ and it is the form of Infinitive which receives the Pron.-Affs. But

N.B. This form of ‘Infin. Absolute’ is not used with a PAST Tense or a PARTICIPLE for the purpose of giving Emphasis.

\* He gives it also as either ‘*Nφ.* Past or Infinitive’ of הִבֵּה.

- (γ) So also the Absolute forms הִנָּחֵל and הִנָּחֵל in Note (d) on Tab. XIV are used before a Future. And so also הִנָּחֵל before יִאָּחֵק in 2 S. xvii. 11, and הִנָּחֵל (with א instead of ה,—probably, as R. D. K. says, to avoid having to pronounce ה twice consecutively) before אִנָּחֵל in Ez. xiv. 3.

Note. The rare form בְּהִנָּחֵל, Ps. lxviii. 3, is generally taken as a form of Infin. Constr. *Nφ.* corresponding to the form הִנָּחֵל. It may have been modified to suit the form of הִנָּחֵל following.\* It may also be a 'Compound form' made up of the *Nφ.* Infinitive and the *K.* Infinitive (בְּהִנָּחֵל) mixed together. Comp. pp. 177 & 178.

- (δ) We mentioned in Note (†) on p. 79 the dropping of the ה of the Infin. *Nφ.* form הִנָּחֵל after a prefix sometimes, as in בְּהִנָּחֵל for בְּהִנָּחֵל Lam. ii. 11. So we have בְּהִנָּחֵל for בְּהִנָּחֵל Ez. xxvi. 15 (with ׀ before the *unaccented* † ה). And so the ה is dropped in לְעִנָּת for לְהִנָּחֵל Infin. *Nφ.* fr. עִנָּה Ex. x. 3, and לְרִאֲוֹת for לְהִנָּחֵל Infin. *Nφ.* fr. רִאֲוֹת.

- (ε) Instead of נִגְדָּע (3 s. *m.* Past *Nφ.*, fr. גִּדָּע), some Bibles have נִגְדָּע with ׀ in Jer. l. 22—a form like נִגְדָּע, etc.

\* The Dag. Lene of the ה forbids us to say merely that the form is deduced directly from הִנָּחֵל by dropping the penultimate vowel. But the form הִנָּחֵל, or הִנָּחֵל, so obtained, may perhaps have been altered into בְּהִנָּחֵל in order to suit the subsequent הִנָּחֵל.

† The ׀ in the Bible here is reckoned only as a *Metheg*,—see Pt. I, § 44 (e).